This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

WOMAN

STANFORD UNIVERSITY
LIBRARIES

MARTHA WASHINGTON.

Reproduced from the painting by James Sharples.

WOMAN

Her

Position,
Influence,
And
Achievement
Throughout the
Civilized World.

Designed
and
Arranged
by
William C. King.

Her Biography Her History.

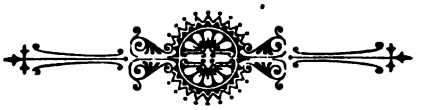
FROM THE
Garden of Eden
TO THE
Twentieth Century.

PREPARED BY
Carefully Selected
Writers.

ILLUSTRATED.

Springfield, Mass.
The King-Richardson Co.
San Jose. Chicago. Indianapolis.
1902.

HQ1123
.W59



Copyright, 1900, by
The King-Richardson Company.

LIST OF CONTRIBUTORS.

Henry Woldmar Ruoff, D.C.L.
Author of "Home and State," "Origin of the Family," Etc.

Marcus Benjamin, Ph.D.
Superintendent of U. S. National Museum. Co-editor of the Universal Cyclopedia.

Thomas Wentworth Higginson, LL.D.
Historian, Essayist, Lecturer.

May Wright Sewall,
Author, Educator, Lecturer. President of the Women's International Council.

Rev. James W. Cole,
Author of "Our Noblest Birthright," "Dignity of Labor," Etc.

W. H. P. Faunce, D.D., LL.D.
President of Brown University.

Anna A. Gordon,
Vice-Pres. Woman's Christian Temperance Union.

Rev. Willard E. Waterbury,
Author of "Religion in the Home," Etc.

David Starr Jordan, LL.D.
President Leland Stanford Jr. University.

Edward W. Bok,
Author and Journalist. Editor Ladies' Home Journal.

Anna Le Porte Diggs,
Journalist; Author of "Liberalism in the West," Etc.

Helena Modjeska,
Shakesperian Actress and Scholar.

William C. King,
President of The King-Richardson Company.

Bishop John H. Vincent, LL.D.
Author, Preacher, Educator.

PREFACE.

NO one fact in the progress of civilization has been more prominent than the advancement of woman. This is especially true since the discovery of the New World; but at no period of the world's history, when great movements were taking place, was it inconspicuous. The level of civilized life has rarely been above the condition of woman; the one is, in a sense, the measure of the other.

If to-day we boast of a higher civilization than the past vouchsafed to our ancestors, it is because the potent influences of womanly life and grace have been extended to almost every phase of modern activity, refining it, modulating it, and uplifting it. Not only the home, but literature, art, and the multifold enterprises of the workaday world have felt the impress of this higher personality, and have been ennobled and bettered by it.

Such being true, can any story exceed in interest and inspiration this drama of woman's development,— a drama whose prologue is set in the midst of beautiful legends, whose characters embrace the most renowned female actors in history — queens and peasants, the bond and the free — and whose epilogue lies in the far distant future, approachable by prophecy only? Woman has been the theme of poets, the ideal of artists and sculptors, the regent of the home, a creator and patroness

of literature, a powerful leader of men, and the record of her achievements deserves to be perpetuated as an important part of the heritage of the race.

Under such convictions the following pages have resulted from long maturing plans. It has been designed to give a complete and succinct narrative of the development of woman from the earliest, almost prehistoric, times down to the beginning of the twentieth century, with so much of its detail as may be properly included in a work of this scope. A very important part of the plan is the selection of a large number of biographies of the celebrated women of the various periods to both vividly picture the social conditions of the times and to afford illustrations of the power for good or evil of these extraordinary personages.

To aid in the consummation of this plan, specially equipped writers have been enlisted and assigned to various tasks in connection with the work.

This joint authorship is in itself, we hope, a feature of strength and gives a variety of treatment that could not well be gained in any other way.

The illustrations have been drawn from the best sources, and the pictures of the most eminent artists are thus made to supplement and embellish the work of the biographer and the historian.

BOOKS OF THIS VOLUME

BOOK ONE

WOMAN BEFORE THE CHRISTIAN ERA

From Eden to Christ

BOOK TWO

WOMAN DURING THE FIRST FOUR CHRISTIAN CENTURIES

To Fall of the Roman Empire

BOOK THREE

WOMAN DURING THE DARK AGES

From the Fall of Rome to the Crusades

BOOK FOUR

WOMAN UNDER MEDIEVAL INSTITUTIONS

To Discovery of America

(1100 to 1500)

BOOK FIVE

THE DAWN OF WOMAN'S POWER

Period of Intellectual Awakening

(1500 to 1800)

BOOK SIX

THE GOLDEN AGE OF WOMAN'S ACHIEVEMENT

A Century of Unparalleled Progress.

(1800 to 1900)

BOOK SEVEN

CONTRIBUTION OF WOMAN TO MODERN CIVILIZATION

BOOK ONE.

WOMAN BEFORE THE CHRISTIAN ERA.

FROM EDEN TO CHRIST.

PREPARED BY REV. JAMES W. COLE.

WOMEN OF PRE-CHRISTIAN FAME.

	Page
Eve, Ancestress of the Human Race,	29
Sarah, the Princess,	33
Hagar, Mother of Ishmael,	36
Rebekah, Mother of Jacob and Esau,	41
Miriam, the Prophetess,	42
Deborah, Deliverer of Israel at Mt. Tabor,	43
Rachel, the Beloved,	44
The Witch of Endor,	45
Nofritari, Wife of Ahmosis Pharaoh,	46
Hatasu, Egyptian Queen and Explorer,	47
Queen Tii, Mother of Amenothes IV.,	48
Thermuthis, Foster Mother of Moses,	51
Helen of Troy,	52
Semiramis, Queen of Assyria,	53
Jephthah's Daughter,	54
Delilah, Betrayer of Samson,	57

Page

Ruth, the Gleaner, ... 58

Hannah, Mother of Samuel the Prophet, ... 59

Queen of Sheba, ... 60

Abigail, the Beautiful Peacemaker, ... 61

Jezebel, the Tyrannical Queen, ... 62

Princess Dido, Founder of Carthage, ... 63

Judith, Slayer of Holofernes, ... 64

Sappho, Greatest Greek Poetess, ... 65

Queen Esther, the "Lily of Shushan," 66

Lucretia, Victim of the Tarquins, ... 69

Aspasia, Athenian Courtesan, ... 70

Xantippe, Wife of Socrates, ... 71

Artemisia, Queen of Caria, ... 72

Cornelia, Mother of the Gracchi, ... 73

Octavia, Wife of Marc Antony, ... 74

Mariamne, Wife of Herod, ... 75

Cleopatra, Egyptian Queen, ... 76

POSITION OF WOMAN IN PRE-CHRISTIAN CIVILIZATION.

The Bible — First Woman — Primeval Civilization — The Ancient World — Aqueous Belt — The Deluge — Euphrates Valley — Story of the Tablets — Cities and Houses — Position of the Wife — Children — Slaves — The Priesthood — The Temple — Planetary Worship — Egypt — Husband and Wife — Palestine — Moloch — Priests of Jezebel — Europe — India and China — The Suttee — Caste in India — Transmigration — China — Teachings of Confucius — Regeneration 81–102

BOOK TWO.

WOMAN DURING THE FIRST FOUR CHRISTIAN CENTURIES.

TO FALL OF THE ROMAN EMPIRE.

PREPARED BY REV. WILLARD E. WATERBURY.

LEADING WOMEN OF THE PERIOD.

	Page
Elizabeth, Mother of John the Baptist,	105
Mary, Mother of Christ,	106
Mary Magdalene,	108
Herodias and Salome,	109
Agrippina, Mother of Nero,	110
Martha and Mary,	113
Dorcas, Queen of the Needle,	114
Lois and Eunice,	115
Lydia, Christian Convert,	116
Eponina, Heroine of Conjugal Affection,	117
Priscilla, Missionary Tent-maker,	118
Phœbe, Deaconess of Cenchrea,	119
Boadicea, British Queen,	120
Bernice, Daughter of Herod Agrippa,	123
Blandina, Slave Girl,	124
Perpetua and Felicitas,	125
Julia Mammæa, Mother of Severus,	126
Helena, Mother of Constantine the Great,	127
Zenobia, Queen of Palmyra,	128
Agnes and Anastasia, Martyrs,	129
Nona, Mother of Gregory,	130
Monica, Mother of Augustine,	133
Paula, Friend of Education,	134
Olympias, Christian Philanthropist,	135
Hypatia, Philosopher of Alexandria,	136
Pulcheria and Eudocia,	137
Genevieve, Patron Saint of Paris,	139
Fabiola, Founder of Roman Hospital,	140

WOMAN FROM THE TIME OF CHRIST TO THE FALL OF ROME.

Roman Empire — Emperors — Claudius — Nero — Causes of Decay — Teutonic Invasions — Social Conditions — Infanticide — Public Games — Christian Legislation — Human Equality 143–154

BOOK THREE.

WOMAN DURING THE DARK AGES.

FROM THE FALL OF ROME TO THE CRUSADES.

A. D. 500 TO 1100.

PREPARED BY HENRY WOLDMAR RUOFF.

PROMINENT WOMEN OF THE DARK AGES.

	Page
Brunehaut, Queen of the Franks,	157
Amalasontha, Victim of Intrigue,	159
Radegonde, Courageous and Pious Queen,	160
Queen Bertha, Founder of Church in Canterbury,	161
Chrodielde, Nun,	162
Theodora, Wife of Justinian,	163
Fredegonda, Rival of Brunehaut,	164
Ayeshah, Second Wife of Mahomet,	165
Fatima, Daughter of Mahomet,	166
Theodelinda, Zealous Christian,	169
Ermengarde, Queen of Charlemagne,	170
Irene, Empress of Constantinople,	171
Abassa, Sister of Haroun al Raschid,	172
Judith, Queen of Louis I.,	175
Angelberga, Queen of Louis II. of Italy,	176
Ethelfleda, Wife of Etheldred,	177
Gerberge, Wife of Louis IV. of France,	178

GENERAL CONDITIONS OF WOMAN DURING THE DARK AGES.

Social and Political Changes — Feudal System — Feudal Institutions — Feudal Castle — Castle Life — Children — Advance of Woman — Rise of Chivalry — Morals and Amusements — Elevation of the Wife — Legal Restraints — Position of the Church — Church and Everyday Life — Conventual System — Influence of Monasticism — Divorce 181–190

BOOK FOUR.

WOMAN UNDER MEDIEVAL INSTITUTIONS.

TO THE DISCOVERY OF AMERICA.

A. D. 1100 TO 1500.

PREPARED BY HENRY WOLDMAR RUOFF.

PROMINENT WOMEN OF MEDIEVAL TIMES.

	Page
Anna Comnena, Greek Scholar,	193
Heloise, Pupil and Mistress of Abelard,	194
Countess of Tripoli,	196
Eleanor, Queen of Louis VII. of France,	197
Berengaria, Wife of Richard the Lion Hearted,	198
Blanche of Castile,	201
Philippa, Founder of Queen's College, Oxford,	202
Mary, Anglo-Saxon Poetess,	203
Elizabeth of Hungary, Saintly Princess,	204
Beatrice, Inspiration of Dante,	205
Laura, Immortalized by Petrarch,	206
Jane of Flanders,	209
Catharine of Siena,	210
Juliana Berners, Founder of Sopewell Nunnery,	211
Catharine of Valois, Queen of France,	212
Joan of Arc, French Heroine,	215
Joan Beaufort, Mother of James II. of Scotland,	217
Agnes Sorel, "Fairest of the Fair,"	218
Margaret of Anjou, Queen of Henry VII.,	219
Margaret Beaufort, Mother of Henry VII.,	221
Isabella, Queen of Spain,	222
Anne, Daughter of Louis XI. of France,	226
Anne of Bretagne, Patroness of Learning,	227
Lucrezia Borgia, Daughter of Alexander VI.,	228

INFLUENCE OF MEDIEVAL WOMEN.

Hereditary Rights — Woman's Marital Position — Religion and Love — Troubadours — Effects of Chivalry — The Feminine Sphere — Castle Education — Decline of Chivalry — Teachings of True Chivalry — Among the Masses — The Tavern — A Medieval Picture — Public Baths — Town Life — Morals — Superstitious Devotion — Convents — Learning — Dress — National Peculiarities in Dress — Fashions 231-242

BOOK FIVE.

THE DAWN OF WOMAN'S POWER.

PERIOD OF INTELLECTUAL AWAKENING.

A. D. 1500 TO 1800.

PREPARED BY HENRY WOLDMAR RUOFF.

PROMINENT WOMEN OF THE AWAKENING PERIOD.

	Page
Catharine, First Wife of Henry VIII.,	245
Margaret, Queen of Navarre,	246
Anne Boleyn, Second Wife of Henry VIII.,	247
Anne Askew, Martyr,	248
Margaret Roper, Daughter of Sir Thomas More,	249
Mary I., Queen of England,	250
Lady Jane Grey,	251
Catharine de' Medici,	252
Elizabeth, Queen of England,	255
Mary, Queen of Scots,	257
Eleonora D'Este, Beloved by Tasso,	261
Gabrielle D'Estrees,	262
Beatrice of Cenci, "Beautiful Parricide,"	263
Margaret of Valois, Profligate Queen,	264
Pocahontas, Indian Heroine,	265
Anne of Austria,	266
Anne Hutchinson, Religious Reformer,	267
Lady Fanshawe,	268
Catharine Philips, Early English Writer,	269
Christina of Sweden,	270
Lady Pakington, Authoress and Moralist,	271
Madame de Maintenon,	272
Tarquinia Molsa, Beauty and Wit,	273
Louise de la Valliere,	274

Page

Anne Dacier, Scholar and Linguist, ... 275
Anne Killigrew, Artist and Poetess, ... 276
Queen Anne, English Sovereign, ... 279
Mary Astell, English Authoress and Linguist, ... 280
Abigail Masham, Favorite of Queen Anne, ... 281
Mary II., Queen of England, ... 282
Catharine I. of Russia, ... 283
Lady Montagu, Social Leader, ... 284
Marie Deffand, ... 285
Marquise du Chatelet, ... 286
Lady Huntingdon, Religious Philanthropist, ... 287
Maria Theresa, Empress of Germany, ... 288
Catharine II., Empress of Russia, ... 290
Madame de la Roche, German Authoress, ... 294
Martha Washington, ... 295
Charlotte Corday, French Heroine, ... 296
Madame de Staël, ... 298
Abigail Adams, ... 302
Marie Antoinette, Queen of France, ... 303
Madame Roland, Martyr of the French Revolution, . . . 307
Louise, Queen of Prussia, ... 309
Elizabeth Hamilton, Irish Authoress, ... 310
Josephine, Wife of Napoleon, ... 311

WOMAN DURING THE PERIOD OF INTELLECTUAL AWAKENING.

Sixteenth Century — Renaissance — Study of Languages — Spread of Learning — Revival in England — Notable Personages — Seventeenth Century — England in the Eighteenth Century — Germany — Spain — America — General Social Conditions in Europe — Imitation of French Manners — Example of Perversion — Courts of Turin and Milan — Forms of Pleasure and Employment — German Court — Vienna — Maria Theresa — Court of Frederick William — Saxon Women — French Influence in Germany — Effects of the Seven Years' War — French Revolution — Causes — Society Under Louis XVI. — Grand Opera — Beginning of the Carnage — A Vital Question — Woman's Patriotism — Madame Le Bon — Public Executions — Charlotte Corday and Marie Antoinette — Scenes at Execution — Diffusion of French Manners — The English Woman — Inequality of Woman's Rights — German Law Touching Woman — Later Property Rights..... 315-340

BOOK SIX.

THE GOLDEN AGE OF WOMAN'S ACHIEVEMENT.

A CENTURY OF UNPARALLELED PROGRESS.

A. D. 1800 TO 1900.

PREPARED BY REV. WILLARD E. WATERBURY.

LEADING WOMEN OF THE NINETEENTH CENTURY.

	Page
Hannah More,	343
Caroline Herschel,	344
Hannah Adams,	345
Joanna Baillie,	346
Madame D'Arblay,	347
Elizabeth Inchbald,	348
Sarah Siddons,	349
Maria Edgeworth,	350
Jane Austen,	353
Madame Récamier,	354
Frances Trollope,	355
Jane and Anna Porter,	356
Mary F. Somerville,	357
Mary Russell Mitford,	358
Emma Willard,	359
Ann Hasseltine Judson,	360
Catherine M. Sedgwick,	361
Felicia Hemans,	362
Lydia H. Sigourney,	365
Lucretia Mott,	366

Page

Agnes Strickland, ... 367
Mary Lyon, ... 368
Anna Jameson, ... 369
Fredrika Bremer, ... 370
Harriet L. Martineau, ... 371
Dorothea L. Dix, ... 372
Henriette Sontag, ... 373
Lydia Maria Child, ... 374
Madame Dudevant, ... 377
Elizabeth B. Browning, ... 378
Margaret Fuller Ossoli, ... 379
Elizabeth C. Gaskell, ... 380
"Fanny Fern," 381
Harriet Beecher Stowe, ... 382
Luise Muhlbach, ... 383
Charlotte Cushman, ... 384
Charlotte Bronté, ... 387
Lucy Stone, ... 389
Maria Mitchell, ... 391
Alice and Phœbe Cary, ... 392
"George Eliot," 393
Jenny Lind, ... 394
Madam Blavatsky, ... 395
Lucy Larcom, ... 396
Dinah Maria Mulock, ... 399
Rosa Bonheur, ... 400
Christina G. Rossetti, ... 401
Catherine Booth, ... 402
Helen Hunt Jackson, ... 404
Jean Ingelow, ... 405

Page

Amelia B. Edwards, ... 406
Lucy Webb Hayes, ... 409
Louisa May Alcott, ... 410
Euphrosyne Parepa Rosa, ... 411
Mary Abigail Dodge, ... 412
Frances E. Willard, ... 413
Susan B. Anthony, ... 415
Frances Power Cobbe, ... 416
Elizabeth Cady Stanton, ... 417
Julia Ward Howe, ... 418
Harriet G. Hosmer, ... 421
Harriet Prescott Spofford, ... 422
Belva A. Lockwood, ... 423
Louise Chandler Moulton, ... 424
Lady Henry Somerset, ... 425
Mary N. Murfree, ... 426
Queen Victoria, ... 427
Anna E. Dickinson, ... 429
Fanny J. Crosby, ... 431
Mary H. Hunt, ... 432
Margaret Oliphant, ... 433
Mrs. Humphry Ward, ... 434
Clara Barton, ... 437
Florence Nightingale, ... 438
Adelaide Ristori, ... 439
Elizabeth Blackwell, ... 440
Charlotte M. Yonge, ... 441
Empress Eugénie, ... 442
Baroness Burdett-Coutts, ... 443
Mary A. Livermore, ... 444

BOOK SIX—CONTINUED.

Page

"Grace Greenwood," 445
Clara Louise Kellogg, ... 446
Frances Hodgson Burnett, ... 449
Mrs. Frank Leslie, ... 450
"Marian Harland," 451
Vinnie Ream Hoxie, ... 452
Margaret E. Sangster, ... 453
Adelina Patti, ... 454
Elizabeth Storrs Mead, ... 455
Elizabeth Stuart Phelps, ... 456
Mrs. Potter Palmer, ... 459
Pundita Ramabai, ... 460
Empress Dowager of China, ... 462
Helen Miller Gould, ... 464
Marie Corelli, ... 465
Mrs. Frances Cleveland, ... 466
Varina Anne Davis, ... 467
Mrs. Leland Stanford, ... 468

A CENTURY OF ACHIEVEMENT.

Nineteenth Century — General Advancement — Civil War — The Awakening — Sanitary Commission — Its First Marked Influence — Aid Associations — Methods of Securing Money — Nursing — Work of Clara Barton — Mrs. Livermore — Mrs. Hoge — Women in Battle — "Mother" Bickerdyke — Professional Nursing — Nursing in England — Women of the South — Recent Advance — Woman and the Ballot — Worcester Convention — Wyoming Resolution — Status in Colorado — Woman and Property Rights — Beginning of Reform — In Europe — Epitome of Rights — Teaching..... 469–490

BOOK SEVEN.

CONTRIBUTION OF WOMAN TO MODERN CIVILIZATION.

Page

WOMAN IN LITERATURE, ... 493
By Thomas Wentworth Higginson.

WOMAN'S ACHIEVEMENT IN INVENTION AND SCIENCE, . . 506
By Marcus Benjamin.

WOMAN IN THE PROFESSIONS, ... 517
By Rev. Willard E. Waterbury.

THE WOMAN'S CHRISTIAN TEMPERANCE UNION, . . . 526
By Anna A. Gordon.

WHAT WOMAN HAS DONE WITH HER PEN, ... 543
By Edward W. Bok.

WOMAN AND THE STAGE, ... 552
By Helena Modjeska.

WOMAN'S HIGHER EDUCATION, ... 563
By David Starr Jordan.

WOMAN AS AN ARTIST, ... 570
By Several Writers.

WOMAN IN THE ALLIANCE MOVEMENT, ... 581
By Anna Le Porte Diggs.

WOMAN AS A WAGE-EARNER, ... 601
By Rev. Willard E. Waterbury.

WOMAN IN PHILANTHROPY, ... 611
By Several Writers.

WOMAN IN EDUCATIONAL PROGRESS, ... 624
By President William H. P. Faunce.

WOMAN IN SOCIAL REFORM, ... 630
By May Wright Sewall.

WOMAN IN WORLD-WIDE MISSIONS, ... 648
By William C. King.

WOMAN IN THE HOME, ... 656
By Bishop John H. Vincent.

LIST OF ILLUSTRATIONS.

Portrait of Martha Washington, ... *Frontispiece*
Type of the Egyptian Woman, ... 28
Departure of Hagar, ... 37
Finding of Moses, ... 50
Samson and Delilah, ... 56
Lucretia, ... 68
Antony and Cleopatra, ... 77
Mary, Mother of Christ, ... 104
Shipwreck of Agrippina, ... 111
Queen Boadicea, ... 121
Augustine and His Mother, Monica, ... 132
A Roman Boudoir, ... 142
Death of Brunehaut, ... 156
Saladin, ... 167
Mohammedan Woman, ... 173
Court Life in Granada, ... 180
Alnwick Castle, ... 192
Blanche of Castile, ... 200
Petrarch and Laura, ... 207
Joan of Arc, ... 214
Isabella Hearing Columbus, ... 223
Castle Life in the Middle Ages, ... 230
Trial of Queen Catharine, ... 244
Queen Elizabeth Signing the Death Warrant of Mary Queen of Scots, 254
Eleonora D'Este Entertaining Tasso, ... 260
Portrait of Queen Anne, ... 278
Portrait of Catharine II. of Russia, ... 291
Portrait of Madame de Staël, ... 299
Madame Roland in Prison, ... 306
First Meeting of Dante and Beatrice, ... 314
Empress Maria Theresa, ... 326
Marie Antoinette Condemned, ... 336
Portrait of Queen Victoria, ... 342
Portrait Group, ... 352
Abigail Adams — Hannah More — Jane Austen — Madame D'Arblay — Sarah Siddons.

Portrait Group, ... 364
Felicia Hemans — Madame Récamier — Emma Willard —Lydia H. Sigourney — Frederika Bremer.

Portrait Group, ... 376
Harriet Martineau — Catherine M. Sedgwick — George Sand — Lucretia Mott — Mary Lyon.

Portrait Group, ... 385
Henrietta Sontag — Charlotte Bronté — Charlotte Cushman — Margaret Fuller Ossoli — Lucy Stone Blackwell.

Portrait Group, ... 398
George Eliot — Christina Rossetti — Maria Mitchell — Jean Ingelow — Dinah Maria Craik.

Portrait Group, ... 408
Amelia B. Edwards — Lucy Webb Hayes — Helen Hunt Jackson — Parepa Rosa — Baroness Burdett-Coutts.

Portrait Group, ... 419
Frances Power Cobbe — Julia Ward Howe — Adelaide Ristori — Harriet Beecher Stowe — Mary A. Livermore.

Portrait Group, ... 436
Harriet G. Hosmer — Marian Harland — Empress Eugenie — Mrs. Belva A. Lockwood — Clara Barton.

Portrait Group, ... 447
Rosa Bonheur — Mrs. Frank Leslie — Mary N. Murfree — Clara Louise Kellogg — Mrs. Jane Stanford.

Portrait Group, ... 458
Mrs. Grover Cleveland — Lady Henry Somerset — Mrs. Humphry Ward — Mrs. Potter Palmer — Winnie Davis.

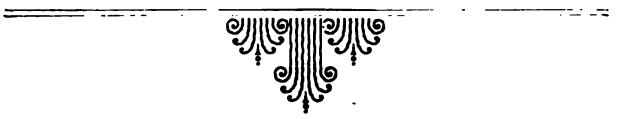
Sappho, ... 492
Portrait of Frances E. Willard, ... 527
Portrait of Harriet Prescott Spofford, ... 542
Portrait of Jenny Lind, ... 553
Plowing in Nivernais, ... 571
Portrait of Lucy Larcom, ... 600
In the Hospital, ... 610
Queen Louise Visiting the Poor, ... 631
Breaking Home Ties, ... 657

BOOK ONE

WOMAN

BEFORE THE CHRISTIAN ERA

FROM EDEN TO CHRIST



TYPE OF THE EGYPTIAN WOMAN.

Reproduced from the painting of N. Sichel, a German portrait and history painter of great excellence.

EVE.

ANCESTRESS OF THE HUMAN RACE.

GOD'S creative work reached its climax in man. Man stood at the head of all his Creator's work — but he was alone. Man was not created for solitariness, but for society. God said, "It is not good that man should be alone, I will make him an helpmeet for him."

Woman was the last created of all God's works, and we naturally conclude that she was the crowning work of the divine hand.

Earth's choicest spot was specially fitted up as God alone could do it, for this First Woman's delight and use. So choice, and grand, and wondrously beautiful was this, her divinely made "Home of Delights," that for thousands of years the mental picture of it, even, inspired the greatest of earth.

At the foundation of all government, all social order, is the family. The family was divinely designed to have as its head one man joined to one woman for life. The closeness and permanency of the union is set forth in those memorable words recorded in Genesis after the writer has narrated the story of woman's creation: "Therefore shall a man leave his father and his mother and shall cleave unto his wife; and they shall be one flesh."

The first woman, the first family, the first home, left memories that have survived the awful shock of the Deluge and found expression in the thought of every ancient people known to history, either in the teachings of their seers and sages, or in the visions of their poets. For there is no record of any ancient people or tribe who did not believe themselves to be the offspring of a great ancestry and that their forefathers had once held high converse with the gods. And even now, the heaven that we instinctively long for takes its coloring from the bowers of that far-off Eden, so that the profoundest of modern philosophers, as well as the most untutored man, sighs for that vanished Paradise. So vivid was the impression of that first home on the first woman, and through her on her descendants.

To that home pain was a stranger and disappointment's face had not

been seen, for sin was unknown on earth. All was at peace; there was harmony between man and God above him and between man and the beasts below him.

The whole wide, genial planet, with its myriad teeming creatures on hill, in dale, in river, sea, and sky, was then before our mother Eve; who, so vast were her endowments, could and did intelligently converse, not only with the Deity, but even with the beasts of the field. So usual was this, her speech both with God and with the, to us, dumb creatures of earth, that when one possessed of an evil spirit sought to tempt her to evil, its speech was readily understood, and caused her no surprise; and then, woe to the world! those half-truths told her were believed and acted upon, and Eve fell, and, falling, dragged down Adam with her, and "by one man sin entered into the world, and death by sin."

Man had placed upon him by Deity but one prohibition. There can be no development of moral character where self-restraint is wanting. What was designed for discipline became the occasion of the fall. By the subtle insinuations of the evil one, Eve was led to doubt the Creator's justice and love in withholding anything from her. Fidelity to God was undermined; self-gratification gained the ascendency.

Disobedience causes a child to seek to avoid the parent who has been disobeyed. So it was with the first pair — these children of God in Eden; they sought to hide away from their loving Creator. The dread heritage of sin in all these succeeding centuries has been such that men have been driving themselves away from God, while he has sought to win them back.

This is not the place to discuss the great problem of the origin of evil. But it may safely be said that it cannot yet be understood how vast was the change then wrought in the nature and person of Eve, and in the destiny of mankind. It may never be comprehended by mortals. It brought a change in the operation of the Creator's plans. She and Adam were banished from Eden, and thereafter led a life of toil and sorrow, until in the evening of "the day" foretold them, death brought the next great change in their history.

Nor can it now be determined at what point in the world's history this most tremendous of all its great events — the coming of sin — took place.

That oldest of all histories that have come down to us, the Bible, purposely leaves indeterminate the time when Eve was created, and how long she lived in Eden. More than two hundred different dates have been assigned to the period, each professedly based upon the Bible, and varying from that of Rabbi Lipman's of B.C. 3438 to that of Regiomontanus of B.C. 6984.

Archbishop Usher, whose time reckonings are yet put in the English Bible, professed to determine it so accurately that he named Friday, October 28th, of the year 4004 B.C., as the time, an effort long since laughed at as childish.

Where was Eden, the first home of Eve? No man can tell, but probably near the upper region of the present Euphrates river. An immense number of books have been written, and a vast number of theories proposed, concerning the site of Eden. Some, despairing of finding any locality on earth corresponding to the Genesis account, have put it in that "third heaven" to which Paul was caught up, and where he heard "unspeakable things." Others have located it in the fourth heaven; some in the seventh heaven; some at a point within the moon's orbit; while recently the learned president of a great university put forth a labored treatise showing that Eden was situated at the present North Pole region. Others have been equally sure that at the Asiatic equator upon a supposed region now submerged by the Indian Ocean and called Lemuria, was the spot where the first woman of earth had her home. Other learned men have as stoutly argued that Ethiopia in Equatorial Africa is the original site of Eden. Millions of Moslems believe that the island of Ceylon was the place, and they yet show the print of Adam's feet. China, Tartary, the Babylonian Plains, Assyria, Arabia, Mesopotamia, Syria, Palestine, Western and Central Europe, each have had their many or earnest advocates who have established, at least to their own satisfaction, where Eve first lived. No place on earth now answers to the description given in the Bible. The locality, as such, long ago disappeared. And it is well for humanity that its identity cannot now be established. The interminable pilgrimages that mankind in every age has been making to the so-called holy places of earth but faintly show how disastrous to the race would have been its preservation.

There remain only hints in the Genesis narrative as to Eve's home and

manner of life after leaving Eden. That life was long and full of pathos, for, with the human instinct for home strong within her, she doubtless lingered in the vicinity of the loved and lost Eden. And, remembering her Creator's loving promise that her seed should recover what the deceiver had caused her to lose, when her firstborn son Cain came to her breast, we are told that she joyfully cried, "I have gotten a man — the Lord." But when the second son appeared we are then told that she called him Abel, *i. e.*, "vanity." Human nature and its law of heredity existed then as now.

And was it in human nature for Adam to have refrained from reproaching her for the bitter change that had come to them? He was not present when she transgressed. What wonder then, that Cain was sullen, morose, and at length a murderer of the favorite brother? And, so it is told, God afterward pitied while he blamed Cain, just as he had before pitied Adam, his father, and Eve, his mother. But what a volume of family discord and bitterness lies hid in that one word, Abel, "vanity." How her hopes had perished!

It is recorded that Adam lived 930 years "and he begat sons and daughters." No names of Eve's daughters are given in the Bible, and only three of her sons are called by name. When the third son whose name appears in the Bible was born to Eve, she called his name Seth, *i. e.*, "consolation," apparently now discerning that through this child, instead of by her firstborn, the Messiah was to come to redeem her and regenerate the earth.

Of the after events of her long life, of her influence over husband and children, and the conduct of her home, no record remains, save we are told that her firstborn son builded him "a city," from which it may be safely concluded that this great fore-mother of mankind, of wondrous intellect and many virtues, who had known and conversed with her Creator in Eden, was not the gentle savage that some of her descendants imagine her to have been, but dwelt in a home suitable to the needs of her numerous household, busy with the cares, and sorrows, and joys that ever come to the matron with many children, and longing evermore for the coming of that better Eden that yet awaits the earth and man.

SARAH, THE PRINCESS.

WIFE OF ABRAHAM, MOTHER OF THE JEWS.

THE wife of the founder of the most remarkable of all the ancient religions was born in Ur, the most ancient capital town of Chaldea. From one of the oldest and most important of the clay tablets recently exhumed, we learn that people in Sarah's city worshiped the planets; while from other sources it is learned that her father, Terah, was the chief of the priests of Nergal (the planet Mars), and a great prince or lord of the city, and was, according to the Koran, a son-in-law of that mighty overlord of the land, Nimrod, who was the great grandson of Noah.

The Bible informs us that the year Terah was seventy there was born to him Abram, Nahor, and Haran. This Abram was afterward the husband of Sarah.

It will be remembered that, on a notable occasion, Abraham declared this very relationship, saying of Sarah, "And moreover, she is indeed my sister, the daughter of my father but not the daughter of my mother, and she became my wife."

Repugnant as this may be to our modern thought, it was then a very common law or custom, not only in Chaldea, but in Egypt, and it prevailed in cultured Athens and elsewhere in Greece so late as the time of Philo, and yet exists more or less in most polygamous countries.

In Sarah's country, polygamy was, as the tablets show, the rule among the nobles and well-to-do, women being, as in modern Turkey, an article of merchandise. Fathers then bartered their daughters to whomsoever they chose, without regard to the daughter's wishes.

Terah was not only owner of several wives, and a prince of the land and chief of the priests, but he was also a maker of statuary of the gods, being the first of which there is any record.

When the University of Pennsylvania's expedition recently exhumed ancient Nippur (the Calneh of the Bible), a vast number of phallic images, the symbols of Terah's gods, were found in the oldest of these temple ruins.

Sarah was married while living at Ur, and remained in that rich, luxurious, and grossly licentious city of idols, until the great change in her husband's religious views forced the whole family to migrate. The Bible notes this migration and also the previous idolatry of Terah and Abram. From other sources we learn that Abram, while a heathen priest of Ur, and noting, as was his wont, the planets in order to predict coming events, after the manner of the ancient and modern astrologers, became convinced that these planets were not gods, but moved in obedience to natural law. He consequently renounced his Sabianism, which, according to the Koran, so enraged his priestly father Terah, and the mighty despot Nimrod, that they persecuted him and imprisoned him for ten years. At length they ordered him to be burned, on which last occasion he was divinely rescued.

This led to Terah's renouncing his idolatry, whereupon the whole family was thrust out from their greatly profitable and honorable position, and fled up the Euphrates valley seven hundred miles beyond Nimrod's dominions, and located at Haran, the Moon-god city.

This place was in those old times "a great city," and was located on the main line of travel and commerce between Central and Western Asia. Great caravan roads met there, and then branched out to the great fords on the Euphrates and Tigris rivers. Long after it passed under the dominion of the Roman Empire, its people spoke the ancient Chaldean language and worshiped Chaldean gods.

Here Sarah resided for some thirty-five years, and became, as the Bible tells, wealthy and prominent, her husband then owning "many slaves" and much "substance."

The manner of life of well-to-do women at Haran (with the exception of religious customs) may be seen illustrated in modern Bagdad and other towns of the Euphrates.

At her father's death, Abram received that great call from God to leave his "country," "kindred," and "father's house," and go "unto the land that I will show thee," which resulted in Abram's leaving Haran and, with his fatherless nephew Lot, migrating to southern Palestine, while the other members of the family remained at Haran. It may be conjectured

that the old idolatry, with its amazing licentiousness and horrid human sacrifices, was yet too strong for Abram even at Haran.

The sixty or more years that Sarah lived in Palestine were full of stirring incidents, and her life now differed greatly from either that at old priestly Ur, or at commercial Haran. As detailed in twelve chapters of Genesis (Chap. 12–24) it was now almost wholly spent in tents, her husband's life being an almost exact duplicate of that of a modern Bedouin sheik.

Some time after the arrival in the Negib district, one of the periodical famines of that section occurred, and they went to Egypt, where Sarah's beauty attracted the attention of the Pharaoh, who, after the custom of his kind, took her into his harem and gave Abram many presents of slaves, camels, cattle, sheep, and draft animals, so making him "very rich in cattle, in silver, and in gold."

On being sent out of Egypt by the Pharaoh, Sarah and her husband lived at Hebron, while Lot chose the plain of Jordan, and finally settled at Sodom, both that district and its people closely resembling his native Ur. Here Lot was captured by marauding kings from Chaldea, and was rescued by Abram and his fellow sheiks.

During this long residence at Hebron, God made that memorable covenant with Abraham, with its sanitary seal of circumcision and of baptism.

Sarah does not appear to have shared greatly in her husband's piety, and certainly did not possess his faith in the divine predictions. Because of this unbelief she gave him her slave-girl, Hagar, to wife, and then so abused the slave through her furious jealousy and selfishness as to make herself appear to our modern eyes inhuman.

According to the divine promise, Sarah became the mother of Isaac at a period that then began to be accounted "old," in contrast with the former great length of life. She lived to see her idolized son reach manhood, and then, it is conjectured, died of grief and fright at the time Abraham's faith in the resurrection of the body prompted him to offer Isaac in accordance with the divine command. She was buried in the historic Cave of Machpelah, and has been greatly reverenced by the Jews in every age as their great ancestress.

HAGAR.

MOTHER OF ISHMAEL AND ANCESTRESS OF THE ARABS.

ARABIA, a country four times as large as France, is of peculiar interest to all Bible students. No other, save little Palestine, holds so many hallowed and impressive associations. Here Hagar lived and died ; and here her descendants yet literally fulfill the prediction made to her concerning her unborn babe. Here lived, and suffered, and triumphed, the patriarch Job. Here Moses fled from Egypt, and, at that burning, unconsuming, bush, was commissioned by Jehovah to rescue his brethren from Egyptian bondage. Here for forty years he led them, and saw those marvelous displays of divine power and guidance. Here Elijah found shelter from Jezebel's wrath, and Saul of Tarsus a refuge after his conversion.

Through its northern border ran the great road from Egypt to Palestine, over which Hagar had traveled as a poor slave from Egypt some years before the time in which her name appears in the Bible. She was the child of the Pharaoh by Abraham's wife Sarah, at the time the latter was an inmate of his harem. When Sarah left Egypt for Palestine, the young girl was taken with her, and, fearing lest the Dammesek-Eliezer should finally be the "possessor of my house," she proceeded after the manner of her native Chaldea to give Hagar as wife to Abram, her lawful husband. Hagar, whose rights and lot in those far-off times were no higher than those of our cattle now, had no choice but to obey the owner's command.

In old Egypt, as in the present Turkish Empire, if one of the concubines bore the sultan an heir in advance of the wife, she then became the chief Kadin of the harem and as principal wife had authority over the others. It was then but natural that when Hagar "saw that she had conceived, her mistress was despised in her eyes." In Sarah's country, however, it was different. At that period and later, in Chaldea, the husband had absolute power over his wives, even to the taking of their lives. The penal code of Asshur relating to divorce set out that "if a husband say unto his wife

DEPARTURE OF HAGAR.

DEPARTURE OF HAGAR.

Reproduced from the painting of W. Hamilton, R. A., an English artist. Hamilton studied under Zucchi in Rome, and after his return to England was elected to the Royal Academy. He made numerous pictures for the "Shakespeare Gallery."

'Thou art not my wife,' he shall pay half a mina, and be free; but if a woman repudiate her husband, she shall be drowned in the river."

Sarah, now being unwilling to face the consequences of her own conduct, appealed to Abram, who meekly turned his slave wife over to her jealous rival. The latter at once proceeded to wreak her vengeance on Hagar, and that, too, so "hardly" that Hagar fled, taking the road to Egypt, 150 miles distant, with the apparent purpose to seek her own kin. While resting at a fountain on the lonely, perilous road, the "Angel of the Lord" called her, and advised her to return, telling her in few words the great future of her unborn child, and describing so accurately the character of the Arab race, as they have been seen in all ages and as they yet are, as to thenceforth constitute the Ishmaelite the living miracle of the world for all time. Obedient to this divine command, Hagar returned to Abram, and when her child was born called him Ishmael, "God heareth," as she had been directed.

Fourteen years later, Sarah, the free-born wife of Abram, bore him a son, who was called Isaac.

Among the Jews, in after years, the legal age for boys was thirteen, and the firstborn son inherited the patrimony. But under the Chaldean law the children inherited through the mother; the children of the free-born wife only being direct heirs, which led to the seemingly unjust distribution of Abram's property among his children that was made in after years, and also to the seemingly unjust divorce of Hagar that occurred when Ishmael, his son, was seventeen.

When the second son, Isaac, was three years of age, his mother, Sarah, after the Chaldean custom at weaning, made a feast and at this feast arrayed him in the sacred robe which was the formal badge or symbol of the birthright that then constituted him the heir and head of the family or clan. Ishmael, to whom this formal change of fortune in his father's family meant much, "laughed derisively" at both the actors and the occasion, which so enraged the imperious Sarah that she now instantly demanded the divorcement of Hagar and the disinheriting of Ishmael.

This "thing was very grievous in Abraham's sight, on account of his son," and not until told by God to comply, did he do so. The reason for

such direction is not given, beyond this statement, "for in Isaac shall thy seed be called."

And now occurred that pathetic and cruel incident that has been the subject for poets and painters for many ages; namely, "The casting out of Hagar." Whether her relatives in Egypt were now dead or the conditions in that country such that she dared not go there, or whether she resolved to remain in the region of the old home, cannot be known; but it is certain she did not take the highway to Egypt, but was wandering and nigh unto death when found by the "Angel of the Lord" in that arid, upland region in south Palestine, known as the Wilderness of Beersheba.

Being now once more providentially rescued, she afterward went, according to the record, with her son to the plain of Paran at the foot of Mount Sinai, where, many years later, she is said to have died. The Mohammedans, however, who claim her, and also Abraham, as of their faith, say she married again and lived at Medina, and was there buried.

Her son Ishmael married an Egyptian woman, according to the Bible. But the Arabs say he also married a daughter of Sheik Mudad, whence sprang Adnan, the ancestor of Mohammed, the founder of the Mohammedan religion.

The children of Keturah, Abraham's third wife, also settled in Arabia, as did most of Esau's descendants, and these mingled with the Ishmaelites; the latter, however, were the ruling or predominating element according to Arab historians through all the ages until now.

In the sixth century of our era, Mohammed arose and succeeded in rallying these ancient nomads under their petty chiefs, and within less than fifty years he had planted the triumphant standards of the Crescent over the earth, from the Straits of Gibraltar to the regions far beyond the Oxus.

The Bedouins of to-day are the lineal descendants of the prophet Abraham by the "Egyptian handmaid" Hagar. Though not so stated in the Bible, it may be inferred that wealthy Abraham looked after the comfort of the cast-out Hagar, for, seventy-two years later, we are told that Ishmael, with Isaac, reverently buried their father by the side of Sarah in the Cave of Machpelah, a statement otherwise unaccountable, unless the son Ishmael was far more forgiving and magnanimous than his father.

REBEKAH.

MOTHER OF JACOB AND ESAU.

IN the marriage ceremony of the Episcopal Church are these words: "That as Isaac and Rebekah lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made." Their lives stand as a shining example of domestic felicity in ancient times.

How Isaac obtained his wife is a charming oriental love story. Abraham sent his old servant back to Haran in northern Chaldea, to secure a wife for Isaac. Parents usually provided wives for their sons without consulting them. We cannot wonder that often the union was a business transaction rather than, as in this case, a love marriage.

"Rebekah at the Well," so familiar to all, represents the toil-worn travelers who have made the long overland journey and have halted at the well at evening time. Rebekah comes with pitcher upon her shoulder to draw water for the family. The old servant feels that he has found a bride for his master's son. He is entertained at the damsel's home and makes known his mission. Arrangements are consummated, and, with her slaves and dowry, Rebekah leaves her home to go into the distant west to become the wife of the man she has never seen.

Isaac is walking alone in the field at evening when the caravan arrives. He sees his future wife and loves her. He had been devoted to his mother Sarah. She is now dead and Rebekah has his undivided affection.

Twin sons, Jacob and Esau, are born to them. Unfortunately there is favoritism in the family. The mother is especially devoted to Jacob, who is of a shrewd turn of mind like herself. Esau loves hunting and general out-of-door life and is the father's favorite.

Rebekah plots to secure the inheritance for Jacob, and, though she succeeds, the wrath of Esau is such that Jacob is obliged to flee, and spends many years in exile. Not until after his mother's death does he return.

The story is replete with the peculiarities of ancient marriage.

MIRIAM, THE PROPHETESS.

SISTER OF MOSES AND AARON.

WE first see her as a young girl beside the Nile, watching at a distance the water-tight basket among the reeds of the river, in which her little baby brother has been placed.

When Pharaoh's daughter discovers the infant in his queer cradle, Miriam hurries to the scene and suggests that a nurse be secured. This meets the approval of the princess and the girl hurries away to get her mother, who becomes the royally appointed nurse of her own babe, and so his life is saved.

When that brother was weaned, he was taken to the royal palace and his education in all the arts and sciences of Egypt began, and was continued for forty years. The sister who watched him in his boat cradle, watched his career amid royalty.

Then came a change. He fled into exile, where he remained for forty years until God called and sent him back to lead Israel out of bondage.

Regretting this great loss to his kingdom, and recovering from his awful fright at those divine "wonders" done in the field of Zoar, Pharaoh gathered his legions and, pursuing, was overwhelmed as he followed them through the divinely parted Red Sea.

When the fugitive Israelites have crossed the Red Sea, we see Miriam leading the women in the antiphonal jubilee chorus.

Her prophetic power showed itself somewhat as in the later times of Samuel and David — which was exhibited in poetry accompanied with music and procession.

When Moses married a Cushite wife, Miriam took the lead with Aaron in the complaint against him. She felt that, as an older sister, she could not relinquish her right to some part in the control of her brother's affairs. As a punishment she was smitten with leprosy. This was afterward removed. The affliction and the cure form the last public event in Miriam's life. She died at Kadesh and was there buried.

DEBORAH.

DELIVERER OF ISRAEL AT MOUNT TABOR.

THE migrating hordes of Israel, in the time of Deborah, poured into Palestine,—driving out and displacing, after the custom of those times, the former terribly depraved and demonized people.

But their long residence in Egypt and familiarity with the licentious worship of the gods had left its inevitable impress on these Israelites, and, spite of Jehovah's miraculous leadings through the wilderness for forty years, they seemed unable to live according to the new code of pure ethics given them.

On reaching Palestine they fell, after the "death of Joshua and the elders that outlived him," into that gross sexual debasement, if not also into the demoniacal idolatry, for which God had decreed the annihilation of the Canaanite people. As a result, the divine plans for them were now changed, and "he sold them into the hands of their enemies round about —and they were sore distressed."

For twenty years the Canaanite king Jabin had "mightily oppressed the children of Israel," robbed their fields, taxed them and forced them to unpaid work with his huge marauding army that included in its cavalry "nine hundred chariots of iron."

"And the children of Israel cried unto the Lord," who commissioned Deborah, the seeress, to call to arms Barak, who, with 10,000 men, assembled at Mount Tabor. But when he saw the vast army of Jabin, led by its great general, Sisera, he would have fled, had not the prophetess, whom he insisted should accompany his soldiers, now ordered an immediate charge in the midst of a furious hail storm that drove full in the face of the enemy, by which they were thrown into a panic and completely annihilated by Barak's forces, the general Sisera being killed by Jael, the wife of Heber.

This deliverance is commemorated in the ancient Hebrew poem found in Judges v.

RACHEL, THE BELOVED.

MOTHER OF JOSEPH, THE PRIME MINISTER OF EGYPT.

AFTER Jacob bargained with his brother Esau for the birthright, obtaining it for a mess of pottage, and then gained his father's blessing by deception, he fled, according to his mother's directions, to Haran, her girlhood home. Esau had already married two wives outside the tribe, and so had forfeited his inheritance.

Jacob, at his parents' directions, seeks a wife from among their kindred in the far east. He comes to the home of his uncle Laban, meets his cousin Rachel, and loves her. According to the Chaldean custom, he serves for her, as he has no property. The contract is made, and shrewd Laban gets seven years of Jacob's time, but to the lover the time seems short.

There was a Chaldean custom of which Jacob was ignorant. Daughters must be married in the order of their ages. At the end of the seven years the older sister Leah was given him instead of Rachel, and he was obliged to serve seven years more for the woman he loved.

There was a strife for maternity between these wives, and each gave Jacob a slave wife to multiply offspring to her own account. From these four wives came the heads of the twelve tribes of Israel.

Sharp business practices indulged in by Jacob and his father-in-law, and jealousy of Jacob's success, induced the latter, after secret conference with his wives, to flee to Palestine, which, as he had become a member of his wives' clan, was contrary to law without their father's consent. When Laban returned, gathering his armed retainers, he pursued Jacob, but was restrained from capturing him by a divine admonition, but he added to the marriage contract of Jacob a proviso that no wives of another tribe should be taken by Jacob.

Subsequently, as the outcome of frequent family quarrels, Rachel's eldest son Joseph was sold as a slave in Egypt, and there became the second ruler or prime minister, and at a time of famine saved his father and family by bringing them to Egypt.

THE WITCH OF ENDOR.

THE MYSTERIOUS SORCERESS.

THE ancients were full of superstitious faith in the visits of the supernal powers and their vast influence over mankind. This lay at the bottom of all their religions — was their religion; and, coupled with gross, licentious rites and practices among every ancient people, save where the Mosaic statutes prevailed, it gave those religions that tremendous power over man that is everywhere seen.

With them, the unfortunate dumb, deformed, or epileptic, and even the barren woman, were controlled or cursed by demons, good or bad.

Like the moderns, they were acquainted with that as yet unexplained dynamic-psychic control of one human being by another that we call hypnotism or mesmerism, and, as an average of one person in five may be hypnotized, there was never a lack of subjects, but with them it was solely the doings of the "genii" and those so affected were bewitched.

Saul doubtless read that injunction of the Mosaic statutes not to suffer a witch to live with them as a command not to let them live anywhere at all. And so he had vigorously killed and driven them out. But now, forsaken of God, he secretly visits at night "a woman mistress of an obi in Endor," and requests her to bring up for consultation the spirit of the dead prophet Samuel. This obi, according to the account, produced the spirit of Samuel, who foretold Saul's death and that of his sons on the morrow's battle with the Philistines, which took place as predicted.

Did dead Samuel really appear? The writer of the Apocryphal Book of Ecclesiasticus, the Jewish historian Josephus, the early Christian Father Jerome, and others held that it was an actual occurrence. Others maintain that Satan or an evil spirit personated Samuel; others that a miraculous impress was upon the senses of the obi and Saul so that they actually saw Samuel; others concluded from the words of the Septuagint that the woman was a ventriloquist and used the common trick of the profession to delude Saul.

NOFRITARI.

B. C. 1680?

SISTER AND WIFE OF AHMOSIS PHARAOH.

THE Nile valley, like the Euphrates, was one of the earliest homes of civilization. Its great enterprises and buildings, and the millions of human beings who made them, lie moldered to dust in those great graveyards of the ancient world. Their names and memorials have alike perished, save as the spade of the explorer fortunately turns up some broken pieces of pottery on which their scribes were wont to record their doings, or the learned decipher their long dead languages, written on the walls of their rock tombs or on the boundary stones of their great empires.

Their historians diligently recorded the deeds of the times, but, unfortunately, all these have vanished, save here and there a fragment of the latest.

These explorations show that, in the narrow Nile valley extending 600 miles upward from the Mediterranean, a great empire existed whose beginnings date back, it is supposed, to B.C. 3893, to Menes, whose tomb is said to have been recently found in Upper Egypt.

Some six hundred years before the birth of queen Nofritari, the regions of the Delta, with its great cities, had been occupied by Scythians from Asia, who, by B.C. 2061, captured the country of Egypt and ruled it for 340 years, being known as Hyksos, Shepherd Kings.

Salatis, their chief, began ruling at Memphis, and constructed a military encampment, Avaris, near Tanis, sheltering 240,000 soldiers. The native Theban kings resisted, and for six generations they kept the country in a perpetual warfare, desirous of tearing up Egypt by the very roots.

The Theban Ahmosis besieged the Hyksos camp with 480,000 men, driving them out beyond Beersheba, and Ahmosis was worshiped as a god for 800 years later.

Nofritari had six children, one of whom, Amenothis I., minor at his father's death, became king. She reigned with him, the real ruler, some forty years. As the great queen she was afterwards worshiped as goddess for nine centuries. Her mummy was recently found at Deitel-Bahari.

HATASU OR HATSHOPSITU.

B. C. 1620?

FAMOUS EGYPTIAN QUEEN, BUILDER, AND EXPLORER.

A CELEBRATED queen of Egypt and the eldest daughter of Ahmasi and Sonisonbu. According to Professor Maspero, her father gave her to wife when young to her junior brother, known in history as Thotmosis II., but she being of solar, *i. e.*, "divine" birth, and thus higher than her husband, was the real ruler of Egypt, and sought to conceal her sex by changing the termination of her name, and appearing on all public occasions in male attire. On the Theban monuments she appears as male, with false chin beard, and minus breasts, but with her feminine pronoun, and claiming to be the betrothed of the god Amon.

Her husband died at thirty, leaving two daughters by Hatasu and a son by a slave Isis. This son, Hatasu proclaimed as her successor and married her surviving daughter to him. He appears in history as Thotmosis III.

Her reign was prosperous, as appears by the great buildings she caused to be erected, by her famous architect Sanmut, throughout the province of Thebes. One of those immense obelisks is yet standing among the ruins of Karnak.

The monuments give an account of her expedition to the unknown land of Perfumes for a cargo of perfumes for the gods; and of the wonder excited at Thebes on the return from the long voyage to the Somali coast.

She is represented as reigning eight years after this memorable expedition, and as opening the Sinai mines, and the canals in the Delta that had, because of the previous long continued wars, been silted up.

She was averse to war and so lost nearly all that her father had conquered in Syria; nevertheless she developed Egypt as but few before her had done. She resolutely kept the reins of government in her own hands long after her son-in-law had come of age, dying when Thotmosis III. was twenty-five years old; he revenged himself by seeking to destroy the very remembrance of her from the earth.

A richly carved chair belonging to this great queen was found in one of the royal tombs of Egypt recently.

QUEEN TII.

B. C. 1500?

QUEEN MOTHER OF AMENOTHES IV.

BECAME wife of Amenothes III. in the tenth year of his reign, being one of his six wives. She was not of the blood of the Pharaohs, her father being one Iuia and her mother Tuia.

Hincks supposes that she was a Syrian of the tribe of Levi and that her influence brought about that strange revolution in the religion of Egypt seen during her lifetime and that of her son Amenothes IV., who is now known as Khu-en-aten or Khuniaton.

Her husband gave her the town Zau as dowry and raised her above his other princess wives and concubines, even those of the "solar rank," to be the Queen of the Empire, and permitted her to appear at his side at public ceremonies, and on the monuments.

She had vast influence over him, and busied herself greatly in all affairs of state, and after her husband's death, while not officially known as regent, she exercised that power during her lifetime under the reign of her son, giving that strange oriental impress to her son's religious policy that then appears on the monuments.

She is supposed to have been born near Heliopolis, that ancient seat of the sun (Ra) worship, where under its priests Plato studied, and where tradition says Joseph and Mary stayed when in Egypt. The place is called "the abode of the sun," and known as On in the Bible. The High Priest's daughter, Asenath, the Pharaoh gave Joseph to wife.

In the Tel-el-Amarna correspondence, Tii is called "Thy mother," *i. e.*, of Amenothes IV.

During her life the power of the great hierarchy of the god Amon at Thebes was temporarily overthrown, and a new religious cult, that of Antonu, the invisible disk, prevailed.

Her son builded an immense palace and temple and a town devoted to this form of sun worship whose ruins have recently yielded those celebrated tablets known as the Tel-el-Amarna correspondence, that confirm in so many points the historic accuracy of Genesis.

THERMUTHIS FINDING MOSES.

Reproduced from the painting by Schopin, a German painter of French extraction His works are principally historical pictures. At one time Schopin was a pupil of Baron Gros.

THERMUTHIS FINDING MOSES.

THERMUTHIS.

B. C. 1500.

PHARAOH'S DAUGHTER, FOSTER MOTHER OF MOSES.

ANCIENT Thebes, on both sides of the Nile for over fifteen miles, contains remains of once gigantic buildings erected by Egypt's greatest king, Rameses II., the Sesostris of the Greek historians.

His mummified body was discovered at Thebes in 1881, and may now be seen in the museum at Gizeh.

When M. Naville unearthed Pithom, one of the treasure cities built by the Israelite slaves, the ruins showed him to have been the great oppressor, who by their labor constructed those immense cities, temples, canals, and frontier walls, that were the astonishment of after ages.

Whether she who adopted Moses was Rameses' daughter, or daughter of his brother, Armais, who occupied the throne as regent while the great Rameses with his army of 600,000 foot soldiers, 24,000 cavalry, and 27,000 war chariots, was for nine years conquering the surrounding nations, cannot now be told.

But through her, Moses "was skilled in all the wisdom of Egypt." As elsewhere told, learning was wholly confined to the priests, of whom the king was head ; these great schools were connected with the temples, and, at times, had thousands of students. In them were taught such ancient wisdom as that found in chapter 64 of the Book of Dead, books and forms of devotion ; hymns to and of the gods ; war and love songs ; moral and philosophical treatises ; letter writing ; legal documents ; mathematics, astronomy, and military tactics ; astrology and medicine ; surveying, musical composition, and business in general.

Most of our prized fables and folklore have come out of Egypt's schools, which did not hesitate to appropriate whatever of ancient or contemporary knowledge the stranger might bring.

According to Josephus, Moses became the commanding officer of the Egyptian army, and defeated the Ethiopians in a noted campaign, captured their capital Meroe, and married the Ethiopian king's daughter.

HELEN OF TROY.

B. C. 1213.

CAUSE OF THE TEN YEARS' SIEGE OF TROY.

THERE is lack of agreement as to the parentage of Helen of Troy, but she was generally represented as the daughter of Jupiter and Leda, who was wife of King Tyndareus.

When Helen was but ten years of age she was carried off by Theseus, who made his mother the keeper of his captive.

Helen had two famous brothers, Castor and Pollux, who came to her rescue, and in turn carried away Theseus' mother as Helen's slave.

Having returned to her home she was sought by many noted men; among them, the Homeric hero, Ulysses. She finally accepted Menelaus as her husband.

Paris, the son of Priam, King of Troy, was entertained by Menelaus, and basely repaid the hospitality by carrying off Helen to his home in Troy, but, as it would seem, not against her will. The Greek princes, many of whom had been her suitors, vowed to restore her to her husband and the result was the Trojan war.

Paris was killed during the siege, and Helen married his brother, but when Troy was taken she betrayed him into the hands of the enemy to win favor with her former husband, Menelaus. She received his forgiveness.

There are various stories of her death. One is that, after the death of Menelaus, she fled to the Island of Rhodes, where the queen of the island, whose husband had been killed in the Trojan war, caused her to be seized, tied to a tree and strangled.

The Spartans counted her a goddess and dedicated a temple to her name. It was supposed that women worshipers at this temple, however homely, would become beautiful.

Homer's Iliad and Odyssey give vivid pictures of the social life, manners, customs, religion, and government of the Greeks and the condition of women in the days of Helen. Among later poets the tales of Helen are much complicated, and her character often suffers severely at their hands.

SEMIRAMIS.

B. C. 1200?

QUEEN OF ASSYRIA, BUILDER OF BABYLON.

FOR nearly two thousand years Nineveh, the ancient Babylon, was lost to the world. Ancient history was full of its fame, yet so complete was its ruin that Herodotus, B.C. 460, passing over its site, did not even know it. Sixty years later Xenophon and his 10,000 on that famous retreat from Persia did not find so much as its name.

Lucian, B.C. 137, affirms that it had so utterly perished that its very site was unknown. For 1500 years men doubted its existence, and until about fifty years ago the Bedouin fed his flocks over it all unmindful of the fact that scores of feet beneath lay the great palaces of the most famous city of ancient, if not of all, time ; a city whose area was ten times that of London of to-day. But the huge statues, obelisks, monuments, marble slabs, excavated by Layard, and now in the Assyrian room of the British Museum, have abundantly confirmed the classic stories of the amazing greatness of this city founded by Ninus and his greater spouse, Semiramis.

Semiramis was first the wife of his captain, Onnes, but won the king's love by an heroic exploit, the capture of Bactria, which had defied the royal forces. Ninus died, and Semiramis, succeeding to his power, traversed all parts of the Assyrian empire, erecting great cities, particularly Babylon, and stupendous monuments, or opening roads through savage mountains. She was unsuccessful only in an attack on India. At length, after a reign of forty-two years, she delivered up the kingdom to her son Ninyas, and disappeared ; or, according to what seems to be the original form of the story, was turned into a dove and thenceforth worshiped as a deity.

This is the legend which the Greeks received from Ctesias, and which is fully preserved by Diodorus, though it has been modified by traits borrowed from the history of Alexander the Great.

On the statue of the god Nebo in the British Museum occurs the name of King Vul-Lush and his queen Semiramis, a princess of Babylon.

JEPHTHAH'S DAUGHTER.

B. C. 1188?

VICTIM OF A FATHER'S FOOLISH VOW.

FOR hundreds of years after the Israelites settled in Palestine they were governed by men called Judges (an elective office) who interpreted and enforced the Mosaic statutes, and whose position was somewhat like the Greek "Ephors" or Roman "Consuls," and whose office seemed to have been a life one, but was not hereditary.

In the intervals between these judges, the people seem immediately to have adopted the customs and idolatry of their neighbors, and as a punishment fell under the rule of the nomad chiefs or petty kings surrounding them.

Jephthah was such a nomad chief who had been expelled from among the Israelites because of his birth. For eighteen years the Israelites had been subject to the oppressive rule of the Philistines and Ammonites, and they now entreated the aid of Jephthah, promising him their rulership if he would lead their army in attempt to gain independence.

He consented, and made, after the custom of his time, a vow to sacrifice, as a burnt offering in case of victory, whatsoever should first meet him on his return to his own house. This proved to be his daughter, and it is recorded that, after the two months of delay she asked for, "he did with her according to his vow."

Human sacrifices were then common. Was his daughter burned alive? Probably not, for these reasons: Jephthah was not an idolater; it was forbidden as an abomination by his Mosaic law; only the priests could offer sacrifices; only the Levite could take the victim's life; he was neither. Only a male victim could be offered; burnt sacrifices could only then be offered at Shiloh; there the high priest, Phineas, would not have allowed it; redemption could have been secured by paying a small sum; his conduct is commended in Heb. IX: 32, which would be atrocious if he had burned her. The word he used was ne'-der, "consecration," not cherun, "destruction." The probabilities are that she was only condemned to a life of celibacy, which event the women of that time celebrated yearly.

SAMSON AND DELILAH.

Reproduced from a picture by the celebrated Van Dyck, who "for noble use of color, elegance, and style ranks as one of the first painters." Van Dyck was born at Antwerp, and studied under Rubens. In portraiture he was unsurpassed. Among his many works are, "Portrait of Charles I.," "The Royal Family," "Miraculous Draught of Fishes," and "Christ Crowned with Thorns."

SAMSON AND DELILAH.

DELILAH.

B. C. 1137?

PHILISTINE COURTESAN — BETRAYER OF SAMSON.

FOR twenty years Samson had been the leader of his people against the sore oppression of the Philistines. He was a Nazarite by birth, and at manhood married a Philistine woman, against whose clan his wrath was chiefly directed. He was simply irresistible; new ropes, a thousand men, city gates with bolts and bars, were of no avail against him.

But he had with his physical strength an ungoverned animal nature. For a time he broke through every snare laid for him. He became enamored of Delilah. The lords of the Philistines induced her to entice him to reveal the secret of his strength. They offered, as a reward, to each give her eleven hundred pieces of silver.

Samson, in lying jest, told her that if she were to bind him with green withes he would be powerless. This was tried and found to be false. He then proposed being bound with new ropes, which proved equally futile. He next told her to weave the seven locks of his hair with the web of the loom. This she did, and when she cried "The Philistines are upon thee" he awoke and carried off loom, web and all.

The baffled courtesan now complained that he did not love her. Overcome at last by her complaining and coaxing, he revealed the secret of his Nazarite vow. She cut his locks and he was captured by the Philistines.

His enemies put out his eyes, bound him with fetters of brass, and made him grind in the prison house, while Delilah, like all of her kind, profited by her treachery and no doubt mocked her victim.

There is a sad irony in his fate of being made blind. The eyes which looked on depraved beauty and led to his fall were destroyed.

At a great festival in honor of their god Dagon, blind Samson was brought forth to be gloried over at the immense temple, then holding thousands of people. Here, asking God to restore his strength, he pulled down two main pillars, wrecking the building and perished with the thousands of idolatrous onlookers.

The story is related in the book of Judges, chapters XIV-XVI.

RUTH THE GLEANER.

B. C. 1120?

THE MOABITE ANCESTRESS OF KING DAVID.

THE present Turkish district of Kerah, bordering some forty miles on the east of the Dead Sea, and now almost wholly a wilderness over which the wild Bedouins roam, was once a densely populated and wealthy country as the extraordinary number of ruins scattered over it show.

The lowland part of the district south of the Arnon was Ruth's home. A famine caused by incessant Midianite raids prevailed in South Palestine, and Elimelech of Bethlehem, with his family, crossed the Jordan into Moab, and Mahlon, one of his sons, married the Ruth of the Bible.

Ten years later Elimelech and his sons being dead, Naomi, his widow, hearing that Gideon had destroyed the Midianite robbers, and her homeland was now prosperous, resolved to return to Bethlehem, and took leave of her daughter-in-law. But Ruth now refused to be parted from Naomi, and together they reached Bethlehem "at the beginning of the barley harvest," their arrival causing a deal of excitement in the little hamlet.

After the custom of the poor, Ruth at once went into the fields to glean after the reapers, "and her hap was to light on the portion of the field belonging unto Boaz, who was of the family (clan) of Elimelech — a mighty man of wealth."

In the Biblical book of Ruth, finest of all pastoral narratives, is given the thoroughly oriental courtship of the widow Ruth, and the ancient device adopted by Boaz, who stood only in the relation of a *goel* to Ruth (one having privilege only of redeeming an inheritance) and not that of a *levir* (one whose duty according to Mosaic law it was to redeem), to induce the near kinsman to renounce his rights to the widow that he might take her. The kinsman, on learning that he must take the widow as an incumbrance on the estate, refused the inheritance, whereupon Boaz married her and she became the mother of Obed, the grandfather of David, King of Israel.

HANNAH.

B. C. 1116?

MOTHER OF SAMUEL THE PROPHET.

THROUGHOUT all the ancient world, motherhood was the aim and ambition of all married women. A numerous offspring was the goal of those ancient worthies. If a wife was childless, her lot was indeed a hard one; for if she bore no children, she alone was blamed and, if not then divorced, another wife was added to the household and the childless one's life made bitter.

Hannah's life was embittered by the taunts of the woman who shared the husband's name with her, and which was but little mitigated by the fact that she was the best beloved wife.

The ancients also held that barrenness was due not to physical causes but to the supernal powers.

And so it is recorded that at the great annual religious festival at Shiloh, Hannah prayed earnestly to "the Lord of hosts" for offspring, consecrating such, if granted her, to the service of God as priest. In answer to her prayer, Samuel, the great prophet-priest of Israel, was born to her.

When he was three years old he was weaned and in accord with her vow Hannah presented him at Shiloh to Eli, the high priest, and thereafter "the child did minister unto the Lord before Eli the priest." The mother visited him each year bringing a little coat upon which she had bestowed months of loving skill.

When Eli's priest sons were slain because of their lewdness, robbery, and oppression, and the father died of grief thereat, Samuel became the priestly ruler of the people, and under his government Israel had such peace and prosperity as had not been hitherto known by them.

When he became too old and feeble longer to travel as judge among the people, he appointed his three sons to the office, who, unfortunately, "walked not in his ways, but turned aside after lucre, and took bribes and perverted judgment," and the inevitable consequences soon came, the destruction of the government.

QUEEN OF SHEBA.

B. C. 1004?

THE ROYAL GUEST OF KING SOLOMON.

SHEBA was the name of the great South Arabian kingdom. Solomon's fame for wisdom and wealth had reached that kingdom. The queen of the South no doubt thought it would be politic to keep on good terms with this rapidly rising power. There was also a curiosity to verify the stories of his wisdom and regal splendor.

She prepared her royal caravan and started on her thousand mile journey. Solomon was accustomed to royal gifts from surrounding nations but the camels laden with the choicest of spices from the land of spices, surprised even the king. "There came no more such abundance of spices as these which the Queen of Sheba gave to king Solomon," and the hundred and twenty talents of gold, over fifteen millions of dollars, was a gift that the wealthiest of kings could not ignore.

We may presume that Solomon and his people had not held the people of Arabia in high esteem. They had neither the history nor the deeds of Egypt and the far East to boast of. But they had gold mines, which made that metal an abundant commodity. The coming of that caravan to Jerusalem gave the people a new estimate of that great south land.

The Queen of Sheba brought surprises and found more. Day after day she listened to Solomon's words, putting to him hard questions in philosophy and religion, especially seeking information concerning the God of the Jews. She gazed on the splendid architecture of palace and temple, and at last was led to exclaim, "It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit, I believed not the words until I came and mine eyes had seen it; and behold the half was not told me!"

Then follows a noble acknowledgment of the source of Solomon's greatness which he so soon forgot.

"Blessed be the Lord thy God which delighted in thee, to set thee on the throne of Israel. Because the Lord loved Israel forever, therefore made he thee king, to do judgment and justice."

ABIGAIL.

B. C. 1060?

WIFE OF NABAL. THE BEAUTIFUL PEACEMAKER.

NABAL was a wealthy sheepmaster, pasturing his four thousand animals on the southern slopes of Carmel.

David having fled from the jealous and insane king Saul, gathered about him a band of debtors and malcontents to the number of six hundred. Once a year the sheepmaster and his men held a great banquet at the time of sheep shearing. David's men, at one of their encampments, had protected the shepherds and flocks of Nabal, instead of making depredations; and, at sheep shearing time, partly requested, partly demanded, a gift as food for themselves and their outlaw band. Nabal peremptorily refused, and, in so doing, placed himself at the mercy of David and his men. Nabal's men perceived the danger, but did not dare approach him; so they told Abigail, his wife; who, it is said, was of "good understanding and of a beautiful countenance."

With offerings of bread, wine, grain, raisins, figs, and dressed sheep, she, with her attendants, hastened down to David's encampment. And none too soon. Four hundred men, fully armed, were on the way to exterminate Nabal and his men. Her womanly tact and beauty softened the heart of David, and the little army turned back.

When she reached home Nabal was in the midst of revelry, too drunk to know or care about the danger. When he was told next day how near he had been to death, the shock was so great that he died from the effects of it.

Abigail was summoned to the camp of David, and became his wife. From being an outlaw chieftain, he became king after the death of Saul, and with him Abigail shared the honors of royalty. One son, Chileab, was born to them.

Her promptitude, courage, and tact are womanly virtues which we admire. She was, unfortunately, obliged to submit to a division of David's affections with his other wives.

JEZEBEL.

B. C. 917?

THE IDOLATROUS AND TYRANNICAL QUEEN.

HER ancestors, the Phœnicians, were the inventive and commercial Yankees of the ancient world and emigrated, according to Herodotus, from the Euphrates valley, near the Persian Gulf, to Palestine, settling, according to tradition, in the vicinity of the Dead Sea. When that region was shaken and sunken by an earthquake, such as escaped fled to the Mediterranean coast, and founded Sidon, Tyre, and Byblus, and planted a colony in Ireland as early as the days of Abraham.

Jezebel's father, Ethbaal, was first priest of Baal-Melkarth at Tyre and afterwards the prince or king of Tyre. The temple of this god at Tyre was so splendid and so rich in offerings and magnificent in ceremonials, vestments, and pageants, as to astonish the much traveled Herodotus.

Tyrians were devotees of Astarte (the Greek Aphrodite), goddess of love, who demanded at her annual festivals the gift of virgins in the sacred groves. They also worshiped great Moloch, to whom, at times, awful human sacrifices were made.

Jezebel became the wife of Ahab, king of Israel, and made her husband more renowned for wickedness "than all the kings of Israel that were before him." Ahab sank himself and the people in the grossest forms of the idolatry of his wife's native country, though in all probability he did not intend to abolish the worship of Jehovah.

She ruled Ahab with an iron will; and did not hesitate at cold blooded murder to accomplish her ends, notably in securing Naboth's vineyard by causing the owner to be slain. At her table were supported no less than four hundred and fifty priests of Baal and four hundred of Astarte.

It was from her wrath that the prophet Elijah fled after the slaughter of her priests at Carmel. Years afterwards, when Jehu entered Jerusalem, Jezebel was trampled under his horses' feet and her remains cast upon the city refuse heap. Later, relenting, Jehu ordered that she be buried, saying, "Go and take this cursed woman and bury her. For be she what she may, she was at least a king's daughter."

PRINCESS DIDO.

About B. C. 869?

FOUNDER OF CARTHAGE, ROME'S GREAT RIVAL.

HER husband, Acerbas (who was also her uncle), was priest of Baal-Melchar (the Greek Hercules) at Tyre, and was murdered by Dido's brother, the king Pygmalion of Tyre, for a cause. Dido thereupon gathered a company of disaffected nobles of Tyre, and sailed first to the Islands of Cyprus, and later to North Africa opposite Sicily, where they bought of the natives as much land as a bull's hide would cover, and tricked the natives by cutting the hide into strips, so inclosing enough land on which to build Carthage.

They were wonderfully enterprising and the city became the greatest commercial emporium of its time, outrivaling the other great ancient cities of the Semite peoples, Sidon, Tyre, and Thebes.

The prophet Ezekiel's description of the wealth and greatness of the mother city, Tyre, but faintly portrays that of Carthage, whose ships were the largest of the world, trading with all parts of the known earth, and exploring and colonizing distant, hitherto unknown lands.

It was governed by nobles called "suffetes," corresponding to the "judges" of the Israelites, the form of government being very similar to the Spartan, save that the rich only had voice in it.

Its army was composed, not of citizens, to whom such service was degrading (they being merchants and rulers only), but of mercenary troops officered by Carthaginians. Several of these generals were among the very greatest the world has ever known.

Because of this military defect, Carthage was at last overcome by its great rival, Rome, towards the end of those three hundred years of commercial and military struggle for the world's supremacy, it being captured with awful carnage and burned by the Romans at the end of the third Punic war, B. C. 146. The Romans unfortunately destroyed all its historic records.

Their religion and customs were sensual, revolting, and fearfully cruel; and often involved the offering of human sacrifices.

JUDITH.

B. C. 609?

SLAYER OF THE ASSYRIAN GENERAL HOLOFERNES.

THE little state of Palestine was the only available highway between these two great ancient empires, Egypt and Assyria, and was a constant prey to the cupidity or revenge of both.

In the early ages the Hittite peoples of Syria served as a buffer between them, but after their rule was destroyed it was inevitable that Palestine should suffer from the armies of those great, ambitious, warring nations who now swept its treasure and people into their countries to build and adorn their great cities.

Sennacherib, it is recorded, employed 360,000 captives in enlarging and beautifying wonderful Nineveh, which, within two years, he boasted he had made "as splendid as the sun."

An enormous booty and 200,000 captives were taken from Hezekiah (king of Judah), and forty-six of his cities in one campaign; and seventy-nine cities, eight hundred towns, over 200,000 captives, and immense wealth from the Babylonian states in another.

With the fall of Nineveh the great, B.C. 625, under the joint forces of the Medes, and that traitorous viceroy of Babylon, Nabopolassar, the latter became king of Babylon, his son Nebuchadnezzar (afterwards the great builder of Babylon) being for years at the head of his armies. During this reign of Nabopolassar it is supposed the event of Judith occurred.

The mighty king, after conquering the Persians, resolved to punish the people of Palestine, Syria, and Phœnicia for refusing to aid him in the war against Persia, and to this end sent an army into Palestine under command of Holofernes, who laid siege to Bethulia in Samaria. In order to rescue the famished inhabitants, a rich widow named Judith entered the Assyrian camp under pretext of being a deserter, and willing to betray Bethulia to them. Judith was taken into the tent of Holofernes, who was enraptured by her great beauty, intellectual gifts, and piety. At a banquet in his tent, given to Judith, he became drunken, when she beheaded him, thus causing the defeat of his army.

SAPPHO.

B. C. 600.

THE GREATEST POETESS OF GREECE.

THIS famous poetess, estimated by many as the greatest poetess the world has ever seen, was a native of the Island of Lesbos, and probably was born and lived at Mytilene. At Lesbos she was the center of a brilliant society and head of a great poetic school, for poetry in that age and place was cultivated as assiduously and apparently as successfully by women as by men. The names of two of her rivals are preserved — Andromeda and Gorgo.

In antiquity the fame of Sappho rivaled that of Homer. She was called "the poetess," as he was called "the poet." Different writers style her "the tenth muse," "the flower of the Graces," "a miracle," "the beautiful," the last epithet referring to her writings, not her person, which is said to have been small and dark. She is said to have sung her poems to the Mixo-Lydian mode, which she herself invented.

The few remains which have come down to us amply testify to the justice of the praises lavished upon Sappho by the ancients. The perfection and finish of every line, the correspondence of sense and sound, the command over all the most delicate resources of verse, and the requisite symmetry of the complete odes, raise her into the very first rank of technical poetry at once, while her direct and fervent painting of passion has never been surpassed. Her fragments also bear witness to a profound feeling for the beauty of nature ; we know from other sources that she had a peculiar delight in flowers, and especially in the rose.

The ancients also attributed to her a considerable power in satire, but she excelled in the poetry of passion.

The Greek comic poets were fond of introducing her into their dramas as a courtesan ; but later writers now maintain that she was a pure woman.

According to Suidas, she was married to Cercolas of Andros and had a daughter Cleis. Because of the Draconian times she fled to Sicily, but afterwards returned to Lesbos, where she died.

ESTHER.

B. C. 468?

THE "LILY OF SHUSHAN," QUEEN OF PERSIA.

ESTHER, a beautiful Jewish maiden, the heroine of the Biblical book that bears her name, was the daughter of Abihail, a Benjamite, and uncle of Mordecai. Her proper Hebrew name was Hadassah, but on her introduction into the royal harem she received the Persian name of Esther.

Her parents being dead, Esther was brought up as a daughter by her cousin Mordecai, who had an office in the court or household of the Persian monarch, "at Shushan, in the palace."

The reigning king of Persia, Ahasuerus, having divorced his queen, Vashti, because she properly refused to comply with his drunken commands, search was made throughout the empire for the most beautiful maiden to be her successor. Those whom the officers of the harem deemed the most beautiful were removed thither, the eventual choice among them remaining with the king himself. The choice fell on Esther, who found favor in his eyes, and was advanced to a station enviable only by comparison with that of the less favored inmates of the royal harem.

The king, however, was not aware of her race and parentage; and so with the careless profusion of a sensual despot, upon representations made to him that the Jews were a pernicious race, he gave his prime minister, Haman, full power and authority to kill them all, young and old, women and children, and take possession of all their property.

The circumstance that Esther herself, though queen, seemed to be included in the doom of extirpation, enabled her to turn the royal indignation upon Haman, whose resentment against Mordecai had led him to obtain from the king this monstrous edict. The laws of the empire would not allow the king to recall a decree once uttered; but the Jews were authorized to stand on their defense; and this, with the known change in the intentions of the court, averted the worst consequences of the decree.

The Jews established a yearly feast, the Purim, in memory of this deliverance, which is observed to this day.

LUCRETIA.

Reproduced from the painting by G. Palma, an artist of the Venetian school, distinguished for the freshness of his coloring. Palma devoted many years to the study of the works of Titian, Michael Angelo, and Raphael, and was much influenced by those great masters. "The Last Judgment," "Perseus and Andromeda," and the "Marriage of St. Catherine" are among his best known works.

LUCRETIA.

LUCRETIA.

B. C. 510.

THE VICTIM OF THE HATED TARQUIN.

LUCRETIA is celebrated as much for her virtue as for her beauty. The story as told by Roman historians recites, in brief, that Lucius Tarquinius usurped the kingdom of Rome by bloody deeds, ruling like the Greek tyrants. His nephew, L. Tarquinius Collatimus, prince of Collatia, had married the daughter of S. Lucretius Triciptimus, a lady of great beauty, chastity, and domestic virtues.

During the siege of Ardea at which were her husband, father, and the two sons of Tarquin, one of the sons, Sextus, and a kinsman of her husband, abused the hospitality of her home by entering at night her bed-chamber with a drawn sword, and by threatening not only to kill her, but to further scandalize her by cutting the throat of one of her slaves so as to incriminate both in the eyes of her husband, he compelled her to yield.

On the morrow, sending hastily for father and husband and telling them of the facts and making them swear to banish the hated tyrants, she plunged a dagger into her heart and died. The body was carried to the market place, where Junius Brutus pulled the dagger from her breast and recounted the outrage to the multitude, and demanded the expulsion of the Tarquins. On the news reaching the army, the tyrant and his sons were left to their fate, and shortly afterward the Roman republic was organized.

Esther *continued.*

The character of Esther, as she appears in the Bible, is that of a woman of deep piety, faith, courage, patriotism, and caution, combined with resolution ; a dutiful daughter to her adoptive father, docile, and obedient to his counsels, and anxious to share the king's favor with him for the good of the Jewish people. That she was a virtuous woman, and, as far as her situation made it possible, a good wife to the king, her continued influence over him for so long a time warrants us to infer.

The vast foundations of Xerxes' palace at Shushan, "The Lily," yet remain, where the humble Jewish maiden rose to be queen over a mighty empire.

ASPASIA.

B. C. 470?—410?

THE LEARNED COURTESAN OF ATHENS.

ASPASIA, daughter of Axiochus, was born at Miletus in Asia Minor and removed to Athens when young, becoming, it is said, the leader of the courtesan class.

Among the Greeks, girls were carefully secluded, save at the public festivals and dances, and no woman appeared on the streets except the sellers of bread and flowers, and the public women.

The laws of marriage in Greece were very severe with women, but very lax with men, so that at times marriage was at a great discount because of male dissoluteness, and the class of courtesans was large.

In Athens marriage with foreign women was illegal, and the children of such were illegitimate.

No people on earth were so enamored of mere physical beauty as the Greeks, and none were so gifted with it. At all festivals and public processions the most beautiful women were foremost. Public prizes were given to the handsomest women and men. At Segasta, a temple was built and sacrifices were offered to her who took the prize for beauty.

Education was cultivated by this class of public women, and Aspasia was greatly celebrated for her beauty, talent, eloquence, and knowledge of the politics of the times. Her house became the resort of many of the noted men of the age, who were attracted by her many charms of person and mind.

The immortal Socrates was a frequent caller, and that great ruler of Athens, Pericles, was so captivated that he divorced his wife, by whom he had two sons, in order to live with Aspasia. A son, Pericles, was born to them, who was legitimatized by popular decree and became a noted general.

Aspasia was accused of inducing free women to become courtesans, but after a tearful defense by Pericles, was acquitted. She is said to have composed much of the great oration of Pericles over the Athenians who fell in battle, B. C. 430.

XANTIPPE.

B. C. 430?

THE TYPICAL SCOLD, WIFE OF SOCRATES.

FOR twenty-seven years the Greeks, whom Xerxes' army of millions could not conquer, had been zealously at work as was their wont, in ferociously killing each other in those civil conflicts known as the Peloponnesian wars; and at last Athens (founded B. C. 1556) was conquered and its walls demolished, and the liberties of Greece went out in darkness under the reign of the Thirty and the Ten Tyrants. It was at this period that Socrates, greatest spirit of all the pagan world, fell a victim to the superstition of his time, accused of neglecting worship of the gods, introducing new deities, and corrupting the youth of Athens; and B. C. 399, this loftiest genius of the ancients, who had brought more wisdom into the storehouse of ages than has any other philosopher, came to his death at the hands of Envy.

His wife has passed into history as the typical scold. Yet it must be confessed that few women could have endured with patience the life of abject poverty he chose to live, and the trials to which he subjected her. For, as an opponent truthfully said to him, "A slave whose master made him live as you do would run away."

Women among the Greeks, while perhaps better treated than elsewhere, were yet slaves. Being asked by Alcibiades how he could live with such a woman, Socrates is said to have replied, "She exercises my patience, and enables me to bear with all the injustice I experience from others." It is probable, however, that Xantippe's faults have been much exaggerated. Socrates evidently entertained a sincere regard for her, and gave her credit for many domestic virtues.

Aspasia *continued.*

After the death of Pericles, Aspasia lived with and greatly advanced the fortunes of Lysicles, a noted cattle dealer. By her instructions she raised him to a prominent place in the state. This episode is somewhat obscure, especially as Lysicles seems to have fallen in battle in 428.

Much of the glory of the administration of Pericles has been ascribed to her eloquent instruction and political sagacity.

ARTEMISIA.

B. C. 350?

QUEEN OF CARIA; CONQUEROR OF RHODES.

CARIA was a small mountainous Greek kingdom on the Mediterranean coast of what is now Turkey in Asia, having the kingdom of Phrygia on the east, and Lydia on the north. The chief towns were Miletus, Halicarnassus, and Cnidus; principal river the Meander.

The Greeks were the most individualized people in the world, inconstant, fickle, delighting in suits at law, arguments, and disputes, and seldom able to agree. Their chief cities, at this time ruled by tyrants, were almost perpetually at strife with each other, and often in bloody wars.

Artemisia was the sister and, after the ancient customs, became the wife of Mausolus, king of Caria, who died B. C. 352, the widow surviving him two years.

She is chiefly known to history for the conquest of the Island of Rhodes, afterwards the greatest seat of learning in the world, and then celebrated and wealthy. She built a monument to commemorate the event, which the Rhodians, when they gained their liberty again, rebuilt so as to make it inaccessible. Her excessive grief over her brother-husband's death is also noteworthy. She is said to have mingled his funeral ashes with her wine; and built for him, at Halicarnassus, a tomb (she dying before it was finished) so costly and grand as to be considered one of the seven wonders of the ancient world, and from which our modern word Mausoleum comes. Ruins of the tomb yet remain. She employed the most celebrated Greek orators to pronounce orations to his honor, giving prizes to the most successful, and is said to have died of grief for him.

Alexander the Great, when Darius was assassinated, B. C. 330, established the Grecian Empire on the ruins of the overthrown empire of Persia, that had continued two hundred and six years. Seven years later Alexander died at Babylon and his vast empire was divided. But during all the Greek predominance, the common woman's condition was but little improved. She was secluded, not taught housekeeping until marriage, and was afterwards a drudge. Of rights she had none.

CORNELIA.

B. C. 168?

MOTHER OF THE GRACCHI.

THIS famous Roman lady lived in the days of the Roman Republic — a hollow mockery for a state — that existed for five hundred years, and was in reality a government by an aristocracy, at first one of birth; later, of wealth, selfishness, and lust. Slavery was the foundation and oligarchy the structure, and within it was full of unspeakable cruelties and crimes.

By birth Cornelia was of the very highest patrician class, her father being the P. Scipio Africanus who had destroyed Carthage, and her mother, Amelia, the daughter of the L. Æmilius Paulus, who perished at the battle of Cannæ.

She was married to T. Sempronius Gracchus, of a plebeian family of wealth, renowned for their acts and sympathies with the great multitudes of the city's suffering poor. Twelve children were born to her, three only reaching adult age.

She was highly educated in the Latin and Greek literature, was pre-eminent for virtue and gravity of character, and a central figure in Roman society during her husband's lifetime and after. Her house was the resort of the high minded, noble, and learned of Rome.

Her daughter Sempronia married the younger Africanus, her two sons being those famous Gracchi, Tiberius and Caius, both eminent soldiers and tribunes. The former sought when tribune to aid the poor by amendment of land laws and urged that the immense wealth Attilus, king of Pergamos, had left to Rome be distributed among them. At election for tribune, Tiberius and hundreds of his followers were killed in riots instigated by the patricians. Ten years later, Caius, for seeking to reform the government in the interests of the poor, employing them in building roads and other public works, was set upon in a similar riot and perished at the hand of his slave. The Romans afterward repenting, put upon the mother's tomb, "Cornelia, mother of the Gracchi."

OCTAVIA.

B. C. 70?-11.

THE WRONGED WIFE OF MARC ANTONY.

HER father was the Roman Prætor, Caius Octavius, and the family one of great patrician distinction. One of her brothers became the Emperor Augustus after the rotten Republic had slid again into monarchy.

In the days of Julius Cæsar she was married to his bitter enemy, C. Marcellus, and Cæsar later greatly desired her to divorce her husband and marry Pompey, but she refused. Her husband died three years after Cæsar's assassination, and then, to prevent if possible the civil war that was brewing between her brother Octavius and Antony, she was induced to marry Antony immediately after the death of Marcellus.

The historians report her to have been a woman of very high character and many accomplishments, and for a time she kept the dissolute Antony with her, inasmuch as she was a far more beautiful woman in person than the courtesan Cleopatra. But his affection for his wife was not strong enough to counterbalance the feelings that weighed against it.

After Antony's unsuccessful Parthian campaign she went with troops and money to meet him at Athens. But he, now that Cleopatra was with him, refused to see her, and bade her return to Rome. Sending the troops and money to him she returned to his house at Rome overwhelmed with grief at his infatuation for the Egyptian queen, and thereafter devoted herself to the education of her children, she having had three by her first husband, Marcellus, and two daughters by Antony. From these daughters descended, it is said, the emperors Caligula, Claudius, and Nero.

Even after Antony had so cruelly and unjustly divorced her, she continued to educate his son by Fulvia, along with her own children; and after his and Cleopatra's shameful death she took Antony's children by Cleopatra, protecting and educating them as if they had been her own.

She is known as the "Patient Grizel of the ancient world," and died, it has been supposed, of grief at her misfortunes, when in her fifty-fourth year. She was buried with the highest honors in Rome.

MARIAMNE.

B. C. 37?

HEROD'S WIFE AND VICTIM.

MARIAMNE was of the Jewish Asmonean line, and was accounted the most beautiful princess of her time. She was betrothed to Herod the Great, and married to him at Samaria, B.C. 41, Herod leaving his siege of Jerusalem for that purpose.

She was of proud spirit, boastful of her Maccabean ancestry, and of strong temper, and the king's harem was, according to Josephus, anything but a pleasant place, owing to the ill-will existing between Mariamne and her mother, Alexandrine, and Herod's mother, Cypros, and his sister, Salome, the latter women being taunted by her at times with their less noble birth. She persuaded Herod to depose Ananel from the high priesthood, and appoint her young brother, Aristobulus, which brother was purposely drowned by his order at a swimming bout, the following year.

Antony having oversight of Rome's eastern dominions, and Mariamne reporting this to Cleopatra, Herod was summoned to Laodicea to explain, and bought the good will of Antony.

Herod, who loved Mariamne with a wild, insane passion, gave orders to have her killed in case Antony ordered his death so as to prevent her from falling into Antony's power, and was upbraided by her on the return.

Herod's mother and sister now accused her of adultery with Josephus, and the furious Herod killed Josephus, and imprisoned Mariamne's mother.

After Antony's overthrow at Actium, Herod went to Rhodes to intercede with Octavius for having been Antony's partisan. Before going he killed Mariamne's grandfather, and shut her up in prison with her mother, leaving orders with the officers, Soemus and Josephus, to kill them if he did not return. This also became known to them.

A year later Salome falsely accused her of attempting to poison Herod. By torturing her chamberlain, Herod discovered the story's falsity, but learned that the officers had told of his last purpose, and put them to death. Mariamne, on his sister's now further falsehood of her adultery, and through the constant urging of Salome and his mother, was also put to death.

CLEOPATRA.

B. C. 69?—B. C. 30.

THE BRILLIANT EGYPTIAN QUEEN.

THIS last queen of ancient Egypt was the third and eldest surviving daughter of Ptolemy Antites, of Egypt's Greek line of kings, and was born B.C. 69, at Alexandria, Egypt, and died there August 30, B.C. 30.

When she was seventeen, her father died, and by the terms of his will she was to be joint ruler of the Egyptian dominions, with her younger brother Ptolemy, who was to be her husband.

Cleopatra was brilliant, beautiful, self-willed, and educated in Greek and six other languages, and the nobles, finding they could not use her to their enrichment, and led by Ptolemy's guardian, Pothinus, and Achilles, commander of the army, expelled her from the city. Collecting an army from the dependencies of Arabia and Palestine, she advanced to battle for her rights, when Julius Cæsar, who had just overthrown Pompey at Pharsalia, and was pursuing the fleeing Pompey to Egypt, appeared on the scene, and, finding Pompey had been assassinated at Pelusium, came to Alexandria as arbitrator.

Unable to gain Cæsar's notice, she had herself smuggled into his presence in a roll of carpet carried by her slaves, which, being unrolled, the great Cæsar was captivated by her charms, and espoused her cause. Ptolemy was killed in a battle on the Nile near Memphis, and Cleopatra was given her youngest brother, then eleven years old, as a husband by Cæsar.

Within a few weeks after Cæsar left to suppress a revolt in Armenia, Cleopatra bore him a son, Cæsarion. The next year, B.C. 46, with this son and her brother-husband, she went with Cæsar to Rome, and lived in a palace near the Tiber as his wife, to the great disgust of aristocratic Rome; not that Romans were purer than Cleopatra, but she was a foreigner, which was gall and wormwood to the blue-blood profligates of Rome.

Here Cæsar put her statue in a temple built to Venus. But his assassination in B. C. 44 compelled her to return to Egypt. Two years later the battle of Pharsalia put the Triumvirate in power and Marc Antony was

ANTONY AND CLEOPATRA.

ANTONY AND CLEOPATRA.

Reproduced from the painting by Gustav Wertheimer, an Austrian artist, and a specialist in history and genre painting. "The Waves' Kiss," "Shipwreck of Agrippina," "Fisherman's Dream," and the "King's Breakfast" are other examples of his work.

allotted the government of the East, and established a brilliant court at Tarsus. Cleopatra not appearing among the great throng of potentates that flocked to do him honor, he sent an ambassador and then letters, begging her to visit him. When the brother-husband came of age he was conveniently put out of the way by poison.

Cleopatra was now twenty-eight, in the fullness of her Greek beauty, and when she sailed up the Cydnus in that gorgeous Oriental manner so strikingly depicted by Shakespeare, Antony became at once her enamored slave and followed her to Alexandria, where the winter of B. C. 40-41 was spent in wild revelry of every kind, the couple claiming to be the gods Osiris and Isis.

Antony's wife, Fulvia, now sought to compel his return by inciting a war in Italy. Her forces were defeated and she fled to Athens, where Antony met her. Upon his return from Rome, however, he left Fulvia at Sicyon, where she died of rage and grief at his neglect.

A reconciliation was now obtained by friends of the two Triumvirs, Antony and Octavius, by which the latter's recently widowed sister, Octavia, became Antony's wife and for two winters he lived with her at Athens. Cleopatra meanwhile was furious with rage and jealousy.

Antony then went to Syria, warring against the Parthians, and sent for Cleopatra, who met him at Laodicea and went with him to the Euphrates, and on the return he went with her to Egypt.

The next year he conquered Armenia and returning to Alexandria proclaimed a "triumph" for Cleopatra as the "queen of kings," making her son by Cæsar legitimate, and his offspring by Cleopatra possessors of rich Roman provinces.

After divorcing Octavia, he spent the year B. C. 33 in revelries with Cleopatra at Ephesus, Samos, and Athens.

Rome now declared war against Cleopatra and the armies met at Actium, where she persuaded Antony to fight with the naval forces instead of the land troops and in the midst of the battle turned the scale against him by fleeing with sixty ships. Antony learned during the battle that she had fled, and flung away half the world to follow her, leaving his forces to surrender to Octavius.

The winter was spent with her at Alexandria in wildest excesses. In the spring Octavius appeared at Alexandria, and Antony was defeated, Cleopatra seeking to buy her safety by offering to betray Antony.

She now fled to the immense mausoleum she had constructed. Antony, hearing that she was dead, mortally wounded himself, then, learning she was alive, had himself carried to the tomb, where Cleopatra and her two slaves, with much labor, raised him to their upper chamber, and he died in her arms.

Octavius by artifice captured her in her tomb and she was brought before him. Failing to entice him and seeing that she was destined for a Roman "triumph," she caused her woman slaves, Iris and Charmain, to array her in her royal robes and crown, and then placed an asp in her bosom that a countryman had smuggled to her in a basket of figs, and died, in her twenty-ninth year; her women followed her example and guards of Octavius found them all dead.

And so old Egypt's long line of kings and queens forever passed away. With her ended the dynasty of the Ptolemies and Egypt became a Roman province.

The portrait of Cleopatra on her coins is that of a woman of intellect, rather than of beauty. A broad head, with wavy hair, an aquiline nose, large deep-set eyes, and a full eloquent mouth, is supported by a long slender throat. To these personal qualities she added a mind singularly cultivated and resourceful.

She had three children by Antony.

WOMAN

BEFORE THE CHRISTIAN ERA.

FROM EDEN TO CHRIST.

THE Bible is the very oldest and the only consecutive history of early mankind that is known. The oldest of the exhumed historic annals of Chaldea or of Egypt, of India or of China, are but the débris of history — the mere dust of long vanished records, with no present coherence and with little reliability. Gods and demi-gods are the burden of their themes. For well-nigh three thousand years of human history, the Bible bears its own unattested and yet uncontradicted story of the origin of mankind and of the doings of a few men. Is its story reliable? If not, man has no certain records of his beginning and his early years. It does not enter into the purpose of this present work to discuss that question. We proceed upon the assumption that the Biblical story is historic and reliable. A witness whose testimony has been invariably corroborated by those to whom any knowledge of like character is possible, may safely be believed when he testifies concerning things of which he alone has knowledge. Such a witness is the Bible.

The Bible

The Bible is the only ancient historic book that teaches the creation of the world. In the fragments of other ancient annals that are known to men, there are to be found accounts of the beginnings of earthly things, but always from previously existent matter; and those who suppose the Biblical narrative to have been derived from Chaldean or any other creation epics would do well to study and compare them. Such study can only result in the conviction that the Genesis account stands unique, alone, and underived from any yet known human source, or sources.

The present writer also holds that the first woman was not one of the *Pithecanthropoids* — ape-like women — of Professor Haeckel's twenty-first stage of evolution, but was a direct creation of Deity as stated in the Genesis record, and we therefore seek by it to know what was the condition of woman in those far-off ages.

There was much of human history in those old-world times, for there were great events. But of them, the barest hints only remain to us. For instance, seventy verses (Genesis IV to VI: 12), more than half of which consists of names and ages of the chieftains of the antediluvian peoples, tell all that historians know of man during a period probably as great, if not hundreds of years greater, than has elapsed from the birth of Christ until now. Yet how much of human history has been crowded into our nineteen centuries of the Christian Era! How many volumes it takes to even faintly tell it! But those seventy verses are absolutely the only records left us of twenty centuries of human life. And then, too, for nearly a thousand years longer, men must continue to go to this ancient book — the Bible — for any certain records that are left them of their kind.

Certain incidental statements appear in those old brief Bible chronicles, that shed more or less light upon the condition of woman. For example,

First Woman

we are told that the first son of the first woman the world ever knew, "builded a city and called the name of the city after the name of his son Enoch," and that he was also a farmer or "tiller of the ground." Hence we infer that his mother, the first woman, could not have been that gentle savage of our modern wise men, who, they tell us, was wont, stone hammer in hand, to go bone hunting for marrow. Nor did this first woman live in tents. Not until hundreds of years later, in the seventh generation from Eve, do we meet with one Jabal, who is said to have been the father, *i. e.*, founder, of that style of life, he being a herder or cattle raiser.

These records also inform us that during the lifetime of the first woman, Eve, musical notes and harmony were known, the herder's brother,

Primeval Civilization

Jubal, being "the father of all such as handle the harp and organ." Mining and forging were also known in those days, Tubal-Cain being "the forger of every cutting instrument of brass and iron." Even the fine arts, as poetry, were in use, Lamech's speech to his wives being the oldest fragment of poetry known.

And in this poetic chieftain, Lamech, of the fifth generation from Adam, we meet with the first polygamist of the world; a departure from the previous condition of woman so radical, that the names of his wives

are recorded: they, together with Eve and one other (Tubal-Cain's sister), being the only names of women preserved in the Bible for the first twenty centuries. This frantic poetic appeal of Lamech to his wives for justification seems to contain a romance, as well as to recite a tragedy. Did Lamech rob that "young man" of a sweetheart or a wife?

It further appears from this ancient chronicle, that the husband of the first woman possessed much knowledge of animal life and gave names descriptive of their natures to the whole animal world, and doubtless imparted this knowledge to others also, for Noah, of the tenth generation from Adam, was thoroughly posted as to what were "clean" and "unclean" animals and birds.

Adam and the antediluvian peoples were able to distinguish "seed-bearing herbs" and also every "tree in which is a seed-bearing fruit," and "every green herb" of non-poisonous kinds; a necessity for them to know, as mankind were then vegetarians.

It would also seem that they were acquainted with minerals, for "gold" and "precious stones" were then known. It is therefore safe to assume that woman in those ancient ages had both the comforts of life and some of its luxuries.

It cannot now be known how much of the earth was then occupied by man. The present Malay people within less than five hundred years have spread along two hundred degrees of latitude, from Easter Island to Madagascar, and, within a less period than that embraced in the antediluvian times, half the continent of Africa has been peopled by a race whose various tribes differ in speech no more than do High and Low German; while the American Indians have shifted their homes two thousand miles away from where Columbus found them in A.D. 1492. The Norsemen sailed to Iceland, Greenland, and New England, in little boats not so seaworthy as those of the native Polynesians. Long before Rome was founded, the Chinese knew the magnet and the mariner's compass, made junks, and went to sea in them, touching our Pacific coasts generations before the Norsemen reached New England. Why then should it be thought improbable that the antediluvians navigated the seas and peopled the earth, during those two thousand years before the

The Ancient World

Flood? Boats were not unknown to them, as appears from Noah's ready and skillful construction of the Ark, and mankind were all of one speech; a great aid to travel.

In this primeval age here being considered, the race was probably as prolific as now. The first woman, Eve, it is recorded, had "sons and daughters" born to her other than those whose names appear in the Genesis; while tradition assigns to that first polygamist, Lamech, no less than seventy-seven children. In those ancient ages men lived eight and nine hundred years, a condition that admitted of a numerous progeny and a vast experience of life.

This great longevity seems to have been a natural consequence of the physical condition of the earth at that time, and it is described in the Bible. It will be recalled that not until after the Flood does the rainbow appear, and then it is put in the cloud as a token of the new covenant with Noah and his posterity, a seeming absurdity if the sun had ever been observed shining on falling drops of water prior to the Flood, for the rainbow would then have often appeared.

Again, it is stated that, at the creation, God made "a firmament in the midst of the waters" thereby "dividing the waters which were under the firmament from the waters which were above the firmament," this firmament being what we now call the air, which is as truly a fluid as water.

Further, at the end of fitting up the world for man, just prior to the creation of Adam, we are told that "the Lord God had not caused it to rain upon the earth" — but "there went up a mist from the earth and watered the whole face of the ground." The writer therefore concludes the meaning to be, that the world during antediluvian times was surrounded by an aqueous cloud belt, resembling in appearance those belts now to be seen around the planet Jupiter, or Venus, or Saturn, as they are viewed through telescopes from our earth. This belt shut off the chemical, atomic, or enervating rays of the sun, thus keeping the climatic conditions throughout all the world wondrously conducive to a great length of life. Such conditions would allow no ice caps at the poles, as we now have them; and accounts for those buried forests of palms, magnolias, cypresses, and other tropical trees, now to be found as

Aqueous Belt

far north as Upernavik, Greenland, and in other of the Arctic regions. Finally the belt was broken up and fell on the earth in the days of Noah, being those "windows of heaven" that were "opened," and constitutes a reasonable explanation for many otherwise inexplicable mysteries.

It is stated that there grew up amid this great length of human life in the antediluvian world, and possibly then because of it, very grave evils that particularly affected woman. That period was, according to the testimony of Jesus Christ and the Apostles Jude and Peter, particularly characterized by extreme license in the gratification of the bodily appetites, through gluttony or high living and gross licentiousness.

The prophet Enoch, we are told, in the seventh generation, mightily exhorted against it, and warned the people of a coming judgment because of it. Some four hundred years later that evil rose to enormous proportions, and the governors or rulers of the people were unable to suppress it.

Soon a new form of the evil arose, so fierce and terrible that the memory of it survived for ages after the Flood. This culminated in such deeds of violence upon women, and such a corruption of the race of men, that in the reign of the governor and prophet Noah the human race was destroyed by a deluge of waters, Noah only and his family being saved in the Ark that he had built under divine direction, and because of a warning that had been given him of this coming event. This warning, our Lord and his apostles say, was given by him to the world, but all in vain. The Flood came and swept twenty centuries of humanity from the earth.

The Deluge

Authorities are not agreed as to either the date when the Deluge occurred, or as to the time from it to the call of Abraham. The Septuagint (Greek) version of the Old Testament assigns 2262 years from the creation of Adam to the Flood of Noah. The Masoretic Hebrew, 1656 years, and the Samaritan Pentateuch, 1307 years; while Josephus gives 2256 years as the number.

It is recorded that Noah lived three hundred and fifty years after the Flood. But, according to the Biblical records, the old time longevity henceforth rapidly shortened. The one fact that is obvious, however, is that the plains of Shinar, in the Euphrates

Euphrates Valley

valley, became the first habitation of postdiluvian man. Here their first cities were builded. Here they began building that vast historic Tower of Babel. Here occurred the "Confusion of Tongues," and thence men were scattered abroad upon the face of the earth. Kurds and Turkomans now dwell in miserable, dirty villages, in this waste and desolate land, which once was the richest part of the earth, and the only land where wheat grew wild; where crops yielded two hundred and often three hundred fold, and two and three harvests a year were gathered; where pastures were so rich, even in historic times, that cattle had often to be driven from them lest they become too fat for use.

In this region Herodotus traveled and expressed his astonishment at the hundred or more great cities he saw, while Babylon, once the "glory of the kingdoms," presided over them all. All is now ruins. Of the hundred or more visible mounds covering the sites of once mighty cities and temples, scarce a half dozen have yet been exhumed. But from these have been taken thousands of burnt clay tablets, cylinders, images, and fragments, telling of a once great civilization that flourished here for three thousand years. Those people made arches, tunnels, aqueducts, canals, drains; used the mechanical lever and roller; manufactured glass and made lenses of it; engraved gems; practiced inlaying, overlaying, and enameling of metals; made jars, dishes, vases, ivory and bronze ornaments; were weavers, manufacturers of all sorts; architects and builders; had earrings, bells, and jewels of elegant forms; wrote poems, annals, hymns, and magic incantations, at a time that history knows not.

Story of the Tablets

What was woman's condition then? The ancient tablets show us somewhat of it, but the later empire more.

The early cities were of winding, narrow, muddy streets, littered with kitchen refuse and offal of beasts and men, where packs of dogs and ravens were the scavengers. There were crowded, noisy bazaars, each trade in its own lane or blind alley. The houses of the middle and lower classes were huts of reeds and puddled clay, or else were low, crude brick structures, with a conical dome on top. There were gloomy brick walls inclosing silent, almost desolate spaces, where the rich dwelt in palaces and gardens carefully screened from the gaze

Cities and Houses

of the vulgar herd; while towering over all was the temple — palace of the god, with its ziggurat and painted or gilt sanctuary. The palaces of the rich were lighted by small holes in the upper part of the walls; rooms were small, oblong affairs, a few only used for living purposes, the others being store chambers for household treasures and provisions; the furniture of living rooms, mainly chairs and stools like those pictured on Egyptian monuments; bedrooms contained chests for linen and coverings, the beds, mainly mats on the floor with a wooden head rest, almost the picture of those now used by the Galla people in Africa (whom some suppose to be their descendants), those ancient women putting their hair up like the Gallas in huge erections that require such head rests; in the corner of the courtyard an oven, and near it the millstones for grinding the grain, ashes aglow on the hearth always, or near at hand the fire-stick, pots of earthenware, water and wine jars, heavy plates, knives, scrapers, and mall heads of flint, bronze axes and hammers, and wicker baskets, great and small. In later Empire times the houses had flat roofs such as may now be seen in Bagdad, and other Euphrates towns, where the women spent most of their time, morning and evening, gossiping or story-telling or perchance in small housework, till driven below by the heat of the day.

The well-to-do had several wives, who dwelt in a harem, which, if the tablets do not belie, was the place of endless quarrels and intrigues.

Position of the Wife

These, while supplied with the luxuries of the time in food and dress, were practically slaves, going out only to visit a female friend, or relative, or to the frequent festivals at the temple, when they were attended by a crowd of slaves, eunuchs, and pages, who carefully shut out the world to them.

Women of the middle and lower classes spent their lives in endless toil for husband and children. Night and morning they carried water from the public well, or river; they ground the corn, made bread, spun, wove, made garments for the household, went bareheaded and barefoot to market, wearing the loin cloth only, or else a long draped garment of wool of hairy texture.

Maternity was the beginning and the sole end of woman's existence, and she might be repudiated by a word from her lordly husband. If she

was sterile, she was often divorced for it, unless the marriage contract had specified she should not be. (Under the later new Chaldean Empire, the divorced wife might demand the amount of the dowry the bride had always to bring to her husband. And if she owned property in her own right before marriage, it remained hers independently of her husband, to be used as she pleased.)

If the wife was a scold or disobedient, the husband might sell her as a slave. If she miscarried or was permanently barren, she was believed to be possessed by an evil spirit and was a dangerous person, and accursed, and so was often banished from the family.

So hard was the lot of woman in those old days, that girl babies were often thrown into the river or left at cross roads, if possible to excite the pity of passers-by, or to be devoured by vultures.

Childless couples, to avoid the stigma of childlessness, were wont to adopt these foundlings, or others, in order to have children to support them or inherit their property. Newly born infants were shown to reliable witnesses, then marked on the soles of their feet to insure identity to the parents. It was a misdemeanor in parents to disown a child, unless for cause, and they were shut up in their house so long as they persisted in it.

Children

If a son said to his father, "Thou art not my father," the father marked him by a conspicuous sign and sold him as a slave in the public market. If he said thus to his mother, he was similarly branded and led through the street, or along the road, with hooting and clamor and driven out of the city or province.

The rich owned many slaves of both sexes, while the middle classes owned but two or three at a time. These were captives taken in war, as was Lot, or in the almost constant raids made on peaceful settlements by petty chieftains, to replenish their treasury. Slaves were counted by the law as cattle only, and the owner's will was as absolute over them as over his flocks or trees. He could shackle them, whip them mercilessly, or take their lives. Male slaves sold for from ten shekels of silver by weight, to a third of a mina; females for four and a half shekels. Female slaves counted it as great

Slaves

honor to be taken as wife by the master, who could treat them as he would. Slaves married among themselves and their offspring went to the master. Occasionally a slave was allowed by the master to purchase his freedom, rarely was it ever given him. At times, if apt at trade, the master set him up in business, allowing him some of the profits. If a slave became free he could marry sometimes in the middle class. Workmen taught their own trades to their children.

Originally the middle and lower classes seemed to have owned their own homes, but often they fell into the hands of the usurers, who were wont to ask twenty and twenty-five per cent. interest on loans, and when they had to rent the houses, the rates were very high.

Gold, silver, and copper were in use as money, but it was not coined, or even cut in rings or twisted in wire, as in Egypt, at this early date of which we now speak, but was exchanged by weight, silver being very generally the preferable money.

The commerce of the cities was almost wholly carried on at, and in, the temples. As in Egypt, so in Chaldea, the priest stood next to the king.

The Priesthood

The king was par excellence the head of the priesthood — the representative of the Planetary god among men. But he had under him a body of priests, some of whose offices were hereditary, and some he selected to perform for him the multitudinous daily sacerdotal functions. At the head of these was the high priest or ishshaku, whose chief duty was to pour out the libations to the gods, and to preside over various orders of under priests and priestesses, such as the "saugutu" class, who had charge of the harem of the god; the "kipu" and "shatammu," who managed the finances of the temple (then as always afterward a most important class), while the "pashoshus" anointed with holy, perfumed oil, the god's statues of stone, or metal, or wood, that were always clothed with vestments and adorned with jewels; they also anointed the holy vessels, basins, bowls, etc., used in the ritual ablutions, and also the victims to be sacrificed, both of beasts and, on great occasions, the human sacrifices.

There were also connected with the temple service, the official butchers, augurs, soothsayers, prophets, record keepers, and, not least, several

classes of holy courtesans who honored the god by offering themselves sexually to whoever would put in their hand the usual piece of money.

Almost every hour there was a fresh sacrifice or ceremony of some sort, additional to the regular morning and evening sacrifices. These priests also manufactured the money of the land in their temples, claiming the gold and silver as "sacred" and the gift of the gods to their great priest, the king. They likewise conducted commercial transactions at the temples and took charge of estates or moneys; were intermediaries between borrowers and lenders for a good commission, the interest rate being from twenty to twenty-five per cent. per annum in old Chaldea.

The Temple

They had gifts of fields, flocks, and slaves come to them by will when the worshipers died (or, mayhap, while they yet lived), in order to appease the god or to gain his favor.

To maintain these vast establishments for this Planetary worship, there was, further, an annual subsidy granted to the temples from the state treasury, such as gifts of beasts, birds, fish, liquors, bread, incense, gold, silver, copper (moneys always by weight), gems, precious woods, and, after a successful raid or war, always their tithes (legally a tenth, under later Empire times the bulk) of spoils were taken, especially slaves and herds.

Vast areas of cultivated lands were given to the temples, of which the priests cultivated a part, the rest were rented or else farmed by their hosts of slaves, which included gardeners and laborers of all sorts.

Very many, too, of the articles in daily use by the people, as well as the luxuries of life, were produced in factories owned by the temples and under the direction of these holy (?) men of the gods; who likewise added to their revenues by maintaining, in connection with the worship of the gods, troops of women singers, and the wailers for the dead, and the sacred prostitutes.

So debasing was this worship of the planets upon the women of this first settlement and kingdom of men after the Flood, as it is now revealed to us by their literature, that the public prostitution of every woman, by at least one act, became obligatory by law, a thing that continued for centuries thereafter, as is witnessed

Planetary Worship

by the testimony of Herodotus as late as B. C. 500, who was a personal observer of the things he then speaks of as existing in the palmiest days of Babylon.

This same low estate of woman was found in Palestine in this period and even a lower depth. All through the Old Testament times is seen this same great debasement of women. The "groves" and "high places" against which the later prophets of Jehovah thundered their anathemas, were but the resorts of abandoned women whose sins constituted the worship, and long after the last prophet (Malachi) had denounced this yet existing degradation of woman, the Apochryphal Book of Baruch speaks of this same old Chaldean custom as then prevailing.

There are those who complain of the severity of Moses and carp at his statutes, but they were the only media that preserved the chastity of woman and made it possible for the Christ to be born of mankind.

It is impossible to comprehend or even faintly know the condition of woman in those early ages, apart from this religion that then was the all to mankind.

In Egypt, that other early settled part of the earth, this same form of idolatry of the solar system originally prevailed, but with some important modifications. There also, as in old Chaldea, the king was the chief pontiff, and in addition to the several classes of priests, the Hood Papyrus takes up half of the second page with the titles of temple servants and artisans, men and women, such as butchers, cooks, pastry cooks, confectioners, cellarers, water carriers, milk carriers, florists, weavers, shoemakers, etc., all waxing fat on the superstition of the times.

Egypt

In Egypt, also, the priests solicited and had (according to the monuments and inscriptions) vast gifts of houses, fields, vineyards, orchards, fish ponds, slaves, silver, gold, copper, etc., large legacies being left to them by the worshipers to institute prayers and sacrifices in behalf of the dead.

While not so keen tradesmen as their Chaldean brethren, like them the Egyptian priesthood through their chief, the king, claimed the "sacred metals" and made it in their temples, fixing the ratios as pleased them, and

these also became rich and powerful and able at times to dictate terms even to the king on his throne; many even becoming king.

Here also, even down to the time of the Cæsars, were to be found those Pallacides, of whose remarkable tombs Strabo and Diodorus speak. These were the sacred harlots, being girls belonging to the families of nobles at Thebes who were consecrated to a life of immorality in the service of the god Ammon.

And as the gods, among whom was the much worshiped and praised Osiris, had married their sisters, so it was the constant custom in Egypt, through all its history, for brothers to marry sisters (in Egyptian love songs the words brother and sister mean only our modern lover and mistress). Indeed, some of their kings, as Psammetichus I. and Rameses II. (the Pharaoh of the Israelite oppression), following the example of their illustrious gods, married their own daughters. The Achæmidian kings did the same and Artaxerxes, king of Persia, also married two of his own daughters.

Later discoveries have shown that Diodorus was mistaken in thinking that women were supreme in Egypt, the custom that he refers to of the husband visiting at the separate homes of his polygamous wives and being, while there, treated as a guest, having given him that idea. It is now known that the position of woman in ancient Egypt was almost identical with that prevailing in Chaldea. If the wife was by birth the sister of her husband, or was of the same rank or caste, she had more of independence granted her.

But the will of the husband was supreme. The rich and the nobles had several wives, who dwelt apart, each in her own house, where the wife received the visits of her lord, and ground the corn, cooked, wove, and made clothing and perfumes, kept the fire alive, and nursed and taught her children, just as her sisters did in the Euphrates valley.

Husband and Wife

The chief or noble had also, besides wives, concubines, who were either slaves born in his households, bought with money of the poorer classes, or captives of war. These were his chattels, and at his disposal, being often sold, even though they had borne him children.

All his children were legitimate in the law of Egypt, but not all of the

same rank ; those of the sister or wife of his own rank having preference over those of the concubine, unless the latter had brought him a firstborn son.

The homes of the common people were identical with those of the fellah of to-day, viz., low huts of wattle, daubed with puddled clay, or else of sun-dried brick, of one room, a door being the only opening.

Those of the middle class were large enough at times to even require a roof supported by trunks or limbs of a tree for columns.

The furniture was of the same type as that noted in Chaldea, a few pieces of earthenware, stools, and chairs.

In the Middle and Later Empire times the palaces of the barons and kings rivaled in luxury those of Babylon.

The dress of women was then the loin-cloth and mantle, the poorer going barefoot, others wearing coarse leather or plaited straw or split reed, or wooden sandals, and having their necks, breasts, arms, wrists, and ankles covered with rows of necklaces and bracelets, and their hair towering aloft and requiring the head rest at night for its support. Later they adorned themselves with all those trappings enumerated by the prophet Isaiah in his third chapter, as characteristic of the women of Jerusalem in his day.

The artisan class formed guilds, the son pursuing the occupation of the father from generation to generation.

Of public schools there were none. Education was of the priest, save as the parents might teach what they knew. Reading, writing, and elementary arithmetic were common to a large class or classes known as scribes. The above amount of education, though imperfect, being the door to government employment, was generally sought for, and some of the scribes, though of slave parentage, are recorded as having risen Joseph-like, to be vice-regent over half of Egypt ; the country being divided into many petty districts, each with its hosts of tax-gatherers and small officials, gave opportunity for the ambitious.

Palestine

In those early times, Palestine was occupied in its northern section and beyond, by a people, now known from the monuments as the Hittite, and in its southern section by the Canaanite. These people, like the Chaldeans and Egyptians, also wor-

shiped the planets. Their chief god was Baal, he being the El of Chaldea, and the Zeus of Syria and Greece. This was the planet Saturn. Baal had his female companion, Baaltis, who was the Balit of Babylon and the Ashera of the Hebrews. Baal became later, in the popular language, the sun, and was worshiped on the tops of hills and the "high places." His companion goddess had her altars both there and in groves, in forests, under certain noted trees, as the terebinth, pomegranate, and cypress, or along the highways, where, as religious acts, women offered themselves to passers-by, the money received going into the treasury of the god.

At the chief sanctuaries and temples, one of which, that of Tyre, was so rich and grand as to astonish the much traveled Herodotus, were kept the same great class of women, married and unmarried, as were found in Chaldea and Egypt, and for the same purpose. This class at the suggestion of Balaam, their priest, led the Israelites into sin on that notable occasion mentioned in the Bible.

Mars, the Chaldean god of war and death, was worshiped in Canaan under the name of Moloch, and its fires were kept perpetually burning to consume its offerings. And it is recorded that at times as many as a thousand human beings, captives of war, were offered at his altars in gratitude for a victory. He was further propitiated with human victims if, in war, a disaster came, or when a famine or a pestilence appeared. Then, children, young girls, the most beautiful, the purest and best of their families, the firstborn of sons, from the kings to those of the humblest peasant, were thrown alive into the sacrificial fires.

Moloch

Carthage, Rome's great rival, founded by Dido, princess of Tyre, B. C. 869, had her Kronos or Moloch altar, as described by the historians, a huge, half-human, half-monster shaped hollow iron caldron, with outstretched arms, and interior cavity flaming with fire, into whose arms hundreds of victims were cast. Hanno's son, Hamilcar, there offered himself as a burnt offering in the year 480 B. C. When Agathocles of Syracuse besieged Carthage, hundreds of noble boys were thrown in and consumed, while their parents, mute and tearless, stood by and witnessed their burning (for a tear or a groan would have rendered the offering vain), the shrieks

and cries of the victims being drowned by the drums, flutes, double pipes, and clanging cymbals of the priests.

The Hittite moon-goddess, the Astarte of the Greeks, also demanded human sacrifices. Like Moloch, her fires were perpetual, albeit, as she was a goddess of purity and her priests pledged to purity and celibacy, no married woman might approach her altars save as a sacrifice ; her offerings consisting of married women and maidens. All her priests and servants were eunuchs.

Maidens coming to her must remain maidens forever, and her devotees changed apparel, men donning that of the women, and they, the garments of the men.

Her eunuch priests numbered thousands and at her altars the worshipers gathered by the ten thousands, to the beating of drums, blowing of pipes, and clashing cymbals of the priesthood. Then the devotees contorted their bodies, bending backward and forward, till their hair was matted with mire, then swinging aloft their arms and swaying their bodies, they moved around and around until, covered with dirt and sweat, they began to beat themselves with knotted whips, to bite their arms, and cut themselves with knives and swords, bewailing their sins with moan and shriek and anon prophesying, the dancing ever growing more fierce and wild, the scourgings more bloody and dreadful, until, resembling beasts at a slaughtering, and exhausted, or unconscious, the worshipers fell to the earth, whereupon the eunuch priests passed among the crowd soliciting alms and gifts for the goddess and her treasury, upon which, when the ceremonies had ended, they lived and feasted. Such were Jezebel's priests which the prophet Elijah slew at Mount Carmel. Such were the inhabitants of Palestine whom Moses and Joshua were commanded to destroy. Yet there are sentimental souls who think that such commands were cruel. The cruelty lay in suffering them to curse the earth with their dreadful crimes against nature and God.

Priests of Jezebel

The student of history, making his weary way through the fearful slough of human degradation, is compelled to admit, whatever his predilections, that Paul's terrific indictment of the heathen world is far from being overdrawn. The knowledge of nature that should have ennobled man,

became, through the worship of nature, the great instrument of licentiousness and of robbery and oppression and fearful debasement of all mankind.

For four thousand years, the life and thought of men and women of this earth was as unlike our modern ways as if they had been inhabitants of another world.

Outside the temples there was no social life for women. If her husband or father was rich, she was shut up in the harem. If of the middle or lower class, her life was but little elevated above that of the slaves her husband owned and with no greater privileges than they.

Yet these people were not ignorant and mere savages. Many of the arts and some of the sciences were known to them and in daily use in the earliest times after the Flood. But the intellect and the whole nature was overpoweringly, superstitiously, religious; and it was gross, debasing, sensual, and cruel, because their conception of the gods was such. It was then, for thousands of years, as in India in more recent times, a case of religiosity gone to seed and withering on its stalk.

With the expansion of the race westward to Europe in the later centuries, some improvement in the condition of woman appears, particularly in Greece and at Rome, where Plutarch says that for five hundred years after Rome was founded it was not scandalized by a single divorce; an Edenic condition of married life that seems to have been followed by its opposite when wives were divorced for every whim, and could also divorce themselves when they pleased. For the historians tell of one woman who had taken to herself eight different legal husbands within a period of five years, and of another matron who continued her marital experiences through a list of twenty-three divorced husbands, her last partner of marital joys having himself had twenty-one legal wives, from whom he had been divorced. The Christian Father Tertullian, so late as A. D. 200, said of the Roman women, that "they married to be divorced, and were divorced in order to marry again." Ovid, two hundred and twenty-five years earlier, had said of them, that every woman had her price. Nevertheless, in the foulest days of Rome there were some virtuous women, though it must be confessed that worship of the unclean gods had sunk both women and men very low indeed. Husbands, under Roman

Europe

law, as under ancient Chaldea, had absolute ownership of the wife, even to taking life.

But outside of Judea, and, possibly, the earlier Persian Empire times, whatever of advance in the education of woman, religiously or otherwise, is seen, was confined to the quickening of the intellect of a few women only, and, it must be confessed, not to the moral or social elevation of the sex. Indeed, what hope was there for woman, when even that kingliest Man-soul of all the heathen world, great Socrates, so far forgot what was due to himself, and to the immeasurable dignity of womanhood, as to invite that splendid courtesan, Aspasia, to consult with him as to the best method of making her traffic more remunerative?

Turning eastward to India and China, the next great homes of civilization, we find that India, a country as large as Europe, and with nearly as many people, was originally settled by the tribes of Japheth, the third son of Noah, the country possessing many cities and petty kings and great riches, at the time of Alexander the Great's invasion.

India and China

According to Sanskrit scholars, the rites and ceremonials of this people, that are contained in what is known as the Brahmanas, go back to B.C. 700, or about fourteen hundred years after the time of Abraham; while the Code of Manu, that established castes in India, goes to about B.C. 500.

Here in India, as in the earliest years of Chaldea and of Egypt, we meet with the remarkable fact that their early beliefs seem to have been in the existence of one Supreme Being only, and that then their lives were correspondingly pure. But the priests early took advantage of the religious instincts in man to advance their own ends, thus securing position, influence, and money. A degrading form of worship of the solar system appeared, and soon its rites, ceremonies, oblations, and penances made the whole life of the people one of religion only.

While the oldest Veda teaches a Supreme God, later it alludes to thirty-three gods, whose numbers were ere long rapidly multiplied, until the Hindu Pantheon is now said to contain no less than 33,000,000 gods.

About B. C. 600 we meet with that awful thing that so rent the hearts of mothers, the first record of human sacrifices to the gods in India.

In a land where polygamy prevailed and where the same debasement of woman to the sacred harlotry that is noted in Chaldea and elsewhere in connection with the temple services has prevailed for thousands of years, and yet continues in spite of modern missionary effort, the condition of these hundreds of millions of women, mothers and daughters of India, cannot be understood in its horrors, without reference to that other strange teaching of those Hindu Scriptures that was peculiar to themselves, namely, the *suttee* or burning alive of widows on the funeral pyre of their dead husbands. This practice was known to history over two thousand years ago, and Raja Radhakant Deb, of Calcutta, a native Hindu, and one of the foremost of living Sanskrit scholars of the world, says it was practiced by their early kings and sages centuries previously, and that it is taught in their sacred books, of which he gives several citations. In case the widow refused the *suttee* she was considered to have dishonored her relatives, whereupon the disgraced family made her life so full of torture and shame that she fled to the fire in preference. If during the burning she sought to escape from the flames, her relatives considerately thrust her back to be consumed. This hideous custom prevailed in India for two thousand five hundred years, and it is said that even now, nothing but the strong hand of the English government prevents the revival of the practice.

The Suttee

The Code of Manu divides the populace into, first, the Brahmans, who, having originally proceeded from the mouth of the god, are the most holy of men and must not be taxed by the king or enraged, else their curse would destroy his armies and retinue ; secondly, the Kshatriya or military and kingly caste, who issued from the god's arms ; third, the Vaisya or agricultural caste, coming from his thighs ; and the servile Sudra caste, proceeding from the feet of the god.

Caste in India

The first three are "twice born." The Brahman child receives the investiture of the sacred thread in his eighth year, the Kshatriya in his eleventh, the Vaisya in his twelfth, with great ceremonies, this constituting the second or spiritual birth, while the Sudra child does not get it at all, the last being born but once. But this last is as proud of his caste and as particular as any of the higher orders and will not intermarry with them

for in such case their children would not be even Sudras, and so, even to this day, the person who dresses your hair in India will not brush your clothes, nor the table waiter deign to carry your umbrella, for the caste is as sacred to them as religion, and is religion.

While in the early times women seem to have had a certain degree of freedom and social equality, yet for thousands of years the condition of woman in India has been one of abject submission to her lordly husband or father. The Sacred Books say, "Day and night must women be made to feel their dependence on their husbands"; "Let not a husband eat with his wife, nor look at her eating"; "Women have no business to repeat texts of the Veda, thus is the law established"; "As far as a wife obeys her husband, so far is she exalted in heaven"; "A husband must be continually revered as a god by a virtuous wife."

And yet in the Mahabharata of these Hindu Scriptures occurs these truthful, noble words, concerning woman: —

"A wife is half the man, his truest friend,
A loving wife is a perpetual spring
Of virtue, pleasure, wealth. A faithful wife
Is the best aid in seeking heavenly bliss.
A sweetly speaking wife is a companion
In solitude; a father in advice;
A mother in all seasons of distress;
A rest in passing through life's wilderness."

Throughout all ages and everywhere, religion is seen to be as persistent a fact in the history of mankind as marriage is, and has had as much or more influence on woman's condition. And in seeking to account for the wide and long continued dominance of such horrid faiths as have been here noticed, faiths that made woman but a chattel, and unspeakably tortured and degraded her for thousands of years throughout all the ancient world, it must be confessed that their great secret lay in that awful future of which they claimed to have the exclusive knowledge.

Transmigration

With the later Hindus, who were transmigrationists, all who die go to the moon, which to them was the gate to the heavenly world. There a threefold alternative was offered the soul. If goodness had characterized its earth life, it would pass in its

transmigrations through the deities. If it had been ruled by passion, it must then pass through men. If a life of sin had distinguished its earthly career (and transgressions of or neglect of religious ceremonies and offenses against the priests were far worse sins than any violations of the moral law), it must pass through beasts and plants; each of these degrees having also three sub-degrees, with 8,400,000 births, and continuing through twenty-one, or, as some of the sacred books say, twenty-eight, hells or purgatories, each more furious and awful than a Dante could ever dream, and requiring a "kalpa" or two billion one hundred and sixty millions of years to pass through them all.

With such fearful destiny before them, how was it possible for mortals not to make the worship of the gods of destiny the one great concern of their life, as they have been doing for thousands of years in that ancient land of India?

And as these, their gods, were licentious, intriguing, and warring with each other in the heavens, what wonder that the worshiper on earth followed their example?

In the Hindu poem, the Mahabharata, "The Great War of Bharata," is to be found the highest Hindu conception of woman's truth and purity and loving devotion to her husband, equal to anything to be found in any literature.

But at that early time we find the marriage custom or system of polyandry prevailing even in their court circles, while gross licentiousness, gambling, and drunkenness characterized the wealthy classes everywhere.

Throughout the whole history of that great country the condition of woman has been, to our modern thought, most degrading and sorrowful and bitter in the extreme.

One half of the people now on earth are Mongolians. Their tribes have covered or influenced more than half the land surface of the globe, east, west, north, and south. Their original home is now within the Russian Empire and covers an area as large as the United States exclusive of Alaska. Their most important modern country is China, that present great home of more than a third of the human race. The Chinese are the only stereotyped nation on the globe. While, for

China

instance, their present vessels and tonnage exceed in number that of all the other nations of the world, yet they use the same junks and tackle now as their people did before the birth of Christ, and money is weighed in scales as in Abraham's day. The manners and customs of their forefathers four thousand years ago are their present customs and manners.

They claim their written language was given by the philosopher Fou-hee (supposed by some to be Noah), B. C. 3200, or, according to others, B. C. 2800, who, they say, taught them agriculture and how to make clothing, furniture, and other arts of life, and gave the marriage laws to his people.

Another tradition names the philosopher Tsang-ki, B. C. 2800 or B. C. 2500, as the author of writing in China, of which there are thirty different styles.

There are fragments of Chinese literature (calendars or local events only) as ancient, it is supposed, as B. C. 2000, but very little authentic history before the fifth century before Christ, the days of the reformer and moralist Confucius (B. C. 551-479), who sought to revive the ancient usages and morals. He left a compilation, the Shu-King, or Book of Annals, covering the ancient times to B. C. 560, and more than any other has made China what it has been for ages past. Those Annals, however, are a mere jumble of ancient names, legends, ceremonies, and sayings, and according to no interpretation history in our modern sense.

His code of rites, the Li-ki, a compilation of ancient usages, still regulates the Chinese manners. These ceremonial usages, estimated at three thousand, are interpreted by one of the bureaus at Pekin, the Board of Rites.

The primitive Chinese religion was very simple, the worship of a Supreme Being. Later, they worshiped, as now, the wise men of olden times and the souls of their ancestors. But Confucius taught that from this Original Being came Yang, the Perfect, including "heaven, sun, day, heat, manhood," and Yen, the Imperfect, comprising "moon, earth, night, cold, womanhood," which crude philosophy has been the principle of government and of religion for the past two thousand three hundred years in China, and sheds much light

Teachings of Confucius

upon the sad condition of women in that vast empire. For thousands of years she has been, like her sex in other ancient lands, little, if any, better off than the most abject of slaves, this perfect creature, man, in China, literally owning the imperfect being, woman, and selling her or beating her as he wished.

Polygamy was anciently and is yet openly tolerated, secondary wives being common, especially if the first is childless.

While those ancient morals compiled by Confucius were excellent, they have not made China moral. The obedience to and reverence for parents, superiors, and rulers, that he declared the sages of old had taught men, soon degenerated into a despotic form of government, and into a superstitious reverence for parents. Their religion, their morals, their wisdom, begin in words and end in words.

China, in short, is the gray ages of the times of Abraham projected into our modern days; the stagnant sea of humanity yet unvivified by the heralds of the twentieth century civilization.

The historian Lecky has somewhere said that Christianity introduced two new ideas into the world — the brotherhood of man and the sacredness of human life. It did far more, it created a new woman wherever it regenerated a man. At its coming, three quarters of the immense population of Rome, the then great capital of the world, were paupers, and much more than that proportion were dissolute in morals and life, while it was far worse outside of Rome. But thereafter, wherever the Christian faith was accepted and lived, whether by individuals or communities, it became synonymous with purity, its first cardinal virtue. If purity had hitherto been found among men and women, and, thank God, it had, it existed, not because of their religions, but in spite of them. Thereafter, religion was to mean purity, and the elevation and ennobling of woman, wherever its influence was rightly understood and it was permitted, in freedom, to exercise its beneficence.

Regeneration

BOOK TWO

WOMAN

DURING THE

FIRST FOUR CHRISTIAN CENTURIES

TO FALL OF THE ROMAN EMPIRE

MARY, MOTHER OF CHRIST.

Reproduced from the painting of Franz von Defregger: exhibited at the Berlin Centenary Exhibition.

ELIZABETH.

MOTHER OF JOHN THE BAPTIST.

TO this woman was given the honor of being the mother of the one concerning whom Christ said: "Among them that are born of women there hath not risen a greater than John the Baptist."

Her husband was Zacharias, a priest. The priests were divided into twenty-four courses and served in turn at the temple. The hill country near Hebron was probably the home of Elizabeth and her husband. They were both well advanced in years, and childless. This was counted one of the greatest of calamities by the Jews.

While Zacharias was in the temple offering incense and praying, an angel appeared to him and promised that a son should be born to them, notwithstanding their old age. The special characteristics of this son were to be greatness in the sight of the Lord; abstinence from wine and strong drink; and fullness of the Holy Spirit. In his work he would turn back to the Lord many of the sons of Israel and make ready the people for the Lord's coming.

There is a charm about the couple set forth in a single verse: "And they were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless."

We have but one glimpse of John's childhood and young manhood. "The child grew and waxed strong in spirit and was in the deserts till the day of his showing unto Israel." He was gathering power to be in faith and fearlessness the Lord's forerunner and make ready His ways. Blood will tell and so will training. John had his mother and the mountains and God. His father was also his teacher in the intervals of his absence from service at the temple.

Theirs was probably an isolated home and John was accustomed to solitude, but here was formed that rugged character which enabled him, like Elijah of old, to denounce people and princes for their sins and call them back to God.

MARY.

THE MOTHER OF CHRIST.

WHEN the Son of God came to earth, he came not as an angel, but was born into our humanity. To be the true mediator between God and man he must be both human and divine. The human heart feels the need of this, to have one, who, from experience, knows our needs and nature, and at the same time has absolute and unlimited access to God. One born in the order of nature would not be to us the divine-human Saviour. This is, in part, the reason which lies back of the supernatural conception of Jesus Christ.

But we do not claim his Divine Sonship on the basis of the account of his birth, merely. His life and teachings and the kingdom he founded, are the proofs which attest his supernatural and divine conception.

Mary of Nazareth was the one honored of God to be the mother of the world's Saviour.

Before the birth of Christ, but after the divine announcement had been made, Mary journeyed to the hill country to visit her kinswoman, Elisabeth, who was to become the mother of John the Baptist. In Luke 1: 46–55, we have the song of Mary which begins: —

> "My soul doth magnify the Lord,
> And my spirit hath rejoiced in God my Saviour.
> For he hath looked upon the low estate of his handmaiden:
> For behold from henceforth all generations shall call me blessed."

This is known in literature as the Magnificat. It shows a mind thoroughly imbued with the spirit and substance of Hebrew poetry, and at once marks Mary as a woman of superior intellect and deep piety.

The birth of Jesus in the Bethlehem stable "because there was no room for them in the inn," touches the deepest emotion of every mother's heart. The flight into Egypt because of the murderous decree of the insanely jealous Herod touches the hearts of all fathers and mothers, the natural guardians of babes.

At twelve years of age Jesus visits Jerusalem with Joseph and Mary and a great company of their kinsfolk and acquaintances. Upon their return he is missing, and, after long search, is found in the temple in the midst of the doctors of the law. To Mary's words, "Thy father and I have sought thee sorrowing," he replies: "Wist ye not that I must be about *my Father's* business?" We cannot say whether Mary had yet told him of his divine parentage, but he evidently knows it now and recognizes that his life work is to do his Father's will.

For eighteen years there is silence. We are told that "the child grew, and waxed strong in spirit, filled with wisdom." We learn from later revelation that he worked at the trade of a carpenter in Nazareth. But he was at the same time training for the memorable three years of ministry — the central years of the world's history.

His public ministry did not begin with a sudden impulse, but was prepared for by his whole life. The consciousness of his divine nature and power grew and ripened and strengthened until the time of his showing unto Israel.

When that ministry began and during much of its continuance, Mary was with her son and his disciples, and, with other motherly women, ministered to this band of young men.

There was the year of obscurity,— the year of public favor,— and the year of opposition. And that mother in hope, or joy, or anguish, kept near him. Upon one or two occasions he was obliged to gently put aside her loving and overanxious interference, for he must be directed from above, never from about him.

When there came that dark and awful tragedy of Calvary, Mary was at the cross. It was there that Jesus provided for his mother while he was dying. Looking upon her and his beloved disciple, John, he uttered two sentences: "Behold thy son," "Behold thy mother," by this, designating John as the one who should lovingly care for his mother.

Mary is again mentioned in Acts 1:14, where we have the picture of Jesus' followers, after his resurrection and ascension, gathered in an upper room in Jerusalem engaged in prayer, and waiting for the Pentecostal outpouring.

MARY MAGDALENE.

A. D. 32.

THE CURED DEMONIAC.

IT is strange how the painter's brush can lie and be guilty of a vile slander. Again, the vitality and self-propagating power of a lie is marvelous.

The name of Magdalene is chiefly associated in the popular mind with the picture of a voluptuous though sad woman, and with places of refuge for fallen women.

There is not the slightest evidence in the gospel narratives or in the writings of the early church fathers, that Mary Magdalene had ever been a woman of ill repute. She had been possessed of seven demons, and Jesus cast them out, freeing her from the awful malady. It would be unspeakably cruel in these days to assume that every insane woman was an abandoned character. Insanity does often come as a result of sin, but insanity is not proof of sin.

Demoniacal possession in the days of Christ was more than insanity. The powers of darkness seem to have been let loose when the Son of God came to earth. The special manifestation of God's benevolence was met by the special manifestation of demoniacal malignity.

Mary had probably been a poor, wild, raving creature like the Gadarene demoniac, and the terrible affliction resulted in an emaciated form and a face with scars and deep lines. When she was cured, every drop of blood in her veins went out in gratitude to her Deliverer and she followed him, with Mary, his own mother, and ministered to him of her property. She was, no doubt, a woman of mature years, like the mother of Jesus, and next to her is the most prominent female character in the New Testament. She was last at the cross, last to leave the tomb, first to visit it on the resurrection morning, and first to carry the news that Christ had risen.

Christ's work for Mary Magdalene and her loving ministration to him constitute the type of the elevation of woman to the rank of friendship with man. She is no longer his slave, but his co-worker and equal, capable of accepting equal responsibilities and sharing equally in the results.

HERODIAS AND SALOME.

A. D. 31.

WIFE AND STEP-DAUGHTER OF HEROD ANTIPAS.

HERODIAS is the Jezebel of the New Testament. First she married her uncle, Herod Philip. Antipas, half-brother of Philip, came to Rome to receive his investiture as a Tetrarch and was entertained by Philip. The hospitality was basely rewarded by the intrigues of Herodias and Antipas. Ambitious and shameless she agreed to come to him upon his return and after he had divorced his wife. This was accomplished.

John the Baptist fearlessly told Herod that it was not lawful for him to have his brother's wife. Herodias was furious and swore vengeance upon John. Antipas, though a tyrant, feared John and for a time stood between the prophet and the woman who thirsted for his blood. Nothing but the death of the Baptist would satisfy the resentment of Herodias. Though foiled once she continued to watch her opportunity.

There was a great banquet at Machæreus in honor of Herod's birthday. While the drunken revelry was at its height, Herodias sent in her daughter Salome as a ballet dancer for the revelers. They were charmed, and Herod in his drunken delight promised to give anything she asked, even to the half of his kingdom (though he could not give away the smallest village without permission from Rome). The royal dancer retired, consulted with her mother and returned, demanding the head of John on one of the great platters of the banquet table.

Herod was shocked into soberness and sought to extricate himself and save John, but he could neither face the laugh of his guests nor the wrath of Herodias, and the ghastly gift was brought.

Herod's fortunes soon declined. Urged on by Herodias, he sought the title of king, from Cæsar. The jealousy of Agrippa was aroused; charges were brought against him, he was stripped of his power and banished. His guilty companion followed him and they both died in exile. The only redeeming feature in this woman's character is that she evidently loved Antipas and voluntarily chose exile with him.

AGRIPPINA II.

A. D. 16-50.

MOTHER OF NERO.

NERO was a monster of iniquity. His reign was a carnival of crime. Who and what was the mother of this man? She was born in a Roman camp on the shores of the Rhine. Germanicus was her father, and Agrippina the First, her mother. Her fiery and ambitious spirit was probably stimulated by her father's conquests. After the death of her father she was driven into exile by her brother, Caligula, who accused her of conspiracy.

After some years, Agrippina married, for her second husband, her uncle Claudius, who had become emperor. She ruled him absolutely, and when she thought he had lived long enough caused him to be poisoned in order that she might obtain the throne for her son Nero. Claudius had a son, Britannicus, by his first wife. Messalina, who was therefore the rightful heir of the throne. He was put out of the way as his father had been, by whose hand we cannot say.

Agrippina was inordinately ambitious for her son Nero. She was in many respects a woman of ability in affairs of state. Her ambition was at at last gratified in seeing her son proclaimed emperor. But she could not readily relinquish her power, and so there arose jealousy between mother and son. She was warned of danger, but exclaimed, "Let me perish, but let Nero reign!"

The son who had reached the throne by his mother's crimes, turned against her and plotted her death. He caused a boat to be so constructed that it would easily fall to pieces in a slight storm. This occurred as Agrippina was crossing the Gulf of Baiæ. Instead of drowning she swam ashore, and later was brutally murdered. Her unscrupulous ambition for her son had its grim recompense.

For ten years she was the virtual ruler, that is, for the last five years of Claudius' life and the first five years of Nero's occupation of the throne, and her reign, though marked by domestic crimes, was a prosperous one for the state.

SHIPWRECK OF AGRIPPINA.

SHIPWRECK OF AGRIPPINA.

Reproduced from the celebrated painting by Gustav Wertheimer. (See "Antony and Cleopatra.")

MARTHA AND MARY.

THE BETHANY SISTERS.

NOT Martha versus Mary, but Martha and Mary. They were very unlike, but each was the complement of the other and both were the friends of Jesus and helped to make the home in Bethany a restful place to which he could come from the murderous plottings of the priests and Pharisees.

Martha was probably the elder of the two, a vigorous, matronly, bustling housewife, over-careful about a multitude of unimportant details of the household. She was no doubt proud of her perfectly ordered home, but she had by degrees become the slave of her ambition to have the best kept house in Bethany.

Mary, on the other hand, was of a contemplative mind and had more of a hungering for spiritual things. When Christ came to their home she took the opportunity, not to entertain him, but to learn of him. "For the Son of Man came not to be ministered unto, but to minister," and he was best pleased when people received from him. He commended Mary and told Martha that she was unnecessarily burdening herself with over-carefulness and much serving. Her zeal was honored in its turn, however, and she shared equally in the Lord's affection.

We again see the sisters when bereavement has come. Their brother Lazarus, the loved friend of Jesus, is dead. They send word to Jesus. He comes to Bethany. Martha is first to meet him and hear the wonderful word of comfort, "I am the Resurrection and the Life." Their brother is restored to them, the broken circle is made whole.

Shortly before the death of Christ we see him again in Bethany in the house of Simon the leper, where a banquet is given in his honor. Martha serves at the table, lovingly ministering to the physical comfort of the guests. Mary brings an alabaster box of ointment and anoints the head and feet of Jesus in a manner fit for royalty. Thus the two sisters, each in her own way, show their devotion to Christ.

DORCAS.

A. D. 37.

THE QUEEN OF THE NEEDLE.

THE Scripture notice of this woman is confined to a few verses in the ninth chapter of Acts, but her name to this day stands for the benevolent use of the needle. Her example has been an inspiration to women in all these years of church history.

Her home was at Joppa. She was associated with a little band of Christians, most of whom, like herself, were poor. The words of Jesus had no doubt been the moving power in her soul. "For I was an hungred and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me." And "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

She "was full of good works and almsdeeds which she did." Her piety was eminently practical. It was a sad blow to the little band when Dorcas died. They at once sent for Peter, who was in the neighboring city of Lydda.

When he came he found the people grief-stricken. The widows presented an eloquent eulogy on the life and character of Dorcas by showing some of the many coats and garments which she had made. Here were aged widows whose hands were too feeble to hold the needle and too poor to pay others for the work. They showed the warm garments Dorcas had made to protect them from the cold winds which often swept in from the Mediterranean. And here were younger widows with little children who had been clothed by Dorcas. How could they ever find another such friend?

But Dorcas was given back to them. Life was restored by a great miracle. Peter knelt down and prayed. Then turning to the body, he said, "Tabitha, arise!" "And she opened her eyes; and when she saw Peter she sat up." The mourners' tears were wiped away and the work of the Lord grew mightily.

LOIS AND EUNICE.

A. D. 50.

GRANDMOTHER AND MOTHER OF TIMOTHY.

THEY were Jewesses, living among a people who worshiped the gods of Greece. Eunice had married a Greek, and to them was born a son whom they named Timothy.

Coming to Lystra on his second missionary tour, Paul found the young man highly spoken of by the little group of Christians. He was of such evident ability and promise that Paul made him his missionary helper. Where he was converted we cannot say, but we conclude that Paul's first visit to Lystra had much to do with it. At that time Paul and Silas healed a lame man, and the heathen population became so enthusiastic that they called them Jupiter and Mercury, and the priest of Jupiter was about to offer sacrifice unto them as gods. But soon after, the Jews stirred up the people and Paul was stoned, dragged out of the city, and left by the wayside for dead. But he recovered and bravely comforted the few who had become Christians.

Timothy must have known about all this, possibly he saw both the attempted worship and the stoning. Then, or later, he became a follower of the Saviour whom Paul preached, and was ready to be a pupil and helper of Paul when he returned.

When, years later, Paul lay in the prison at Rome awaiting trial and execution, he writes his second letter to his beloved helper, calling to remembrance the faith Timothy had shown, and reminding him that this same faith was first in his grandmother Lois and his mother Eunice. Again, he says to Timothy, "From a child thou hast known the holy scriptures."

Grandmother and mother had no doubt been his teachers. His fitness to be the companion and co-worker of Paul finds its explanation largely in the home training and pious example given him by these two noble women. It was from them also that the youth derived his first impressions of Christian truth; for Paul calls to remembrance the unfeigned faith which first dwelt in them.

LYDIA.

A. D. 53.

THE FIRST CHRISTIAN CONVERT IN EUROPE.

HER native place was Thyatira on the borders of Lydia in Asia Minor. Her city was celebrated in ancient times for its purple dyes and fabrics. Among the ruins of the city has been found in recent years an inscription relating to the "Guild of Dyers," showing the accuracy in unimportant details of this scripture narrative.

She may have borne a different name at home, but among strangers she was known as Lydia or the Lydian. She was a business woman, dealing in coloring matter, or more likely goods already dyed. The color purple was highly prized among the ancients.

Lydia had settled in the city of Philippi, which was a miniature Rome. Here she carried on her business, surrounded by her household, which seems to have included many servants.

She was not a Jewess by birth, but had come to a knowledge of the true God, and was a proselyte and a devout worshiper.

Philippi was the scene of the first labors of Paul in Europe. One Sabbath day he found a company of Jews worshiping outside the city, near a river. He preached to them, and Lydia's heart was opened to receive the truth. She at once urged the missionaries to make her house their home. Paul hesitated to do this, as he made it a rule not to be dependent on anyone, but he finally accepted her hospitality.

For having cured a poor, half-crazed slave girl, who brought her masters much gain by fortune telling, Paul and Silas were cruelly beaten and cast into jail.

By means of a mighty earthquake, the prisoners were released from their bonds, and the jailer was converted. On the following day the magistrate dismissed Paul and Silas. A farewell meeting was held at the home of Lydia, and we may suppose that the converted jailer was one of the company. Paul then departed to carry the gospel to other cities of Europe. His most loving epistle was written from the prison in Rome to the church at Philippi.

EPONINA.

A. D. 40-78.

HEROINE OF CONJUGAL AFFECTION.

HER husband was Julius Sabinus. He pretended to be a descendant of Julius Cæsar and laid claim to the throne when several others were seeking the same prize. He was defeated and a large reward was offered for his capture. He declared his intention of committing suicide by burning his own house and perishing in the flames. The house was burned and his friends and enemies supposed him dead.

Under his house there was a cavern to which he betook himself instead of dying, and the secret was communicated to but one friend, Martial.

Eponina, who was absent at the time, heard of his death and was so overcome with grief that for many days she would eat nothing, and was in danger of sacrificing her own life. Martial at last communicated to her the fact that Sabinus was not dead, but hidden in the cave under the ruins of their villa.

She was conducted to his hiding place by night, but returned before morning. She was advised by Martial to keep up the appearance of grief for some months, which she did.

For nine years the husband lived in this cave, visited as often as possible by his devoted wife.

Suspicions were at last aroused and Sabinus was discovered and brought before the emperor. The death sentence was passed upon him. Eponina prostrated herself before the emperor and implored him to spare her husband after his nine years of imprisonment, but he was inexorable. She chose to share the fate of her husband.

When they were led to execution, Eponina turned indignantly to the emperor and said: "Learn, Vespasian, that I have enjoyed more happiness in the performance of my duties and in prolonging the life of your victim, though but in the rude recesses of an obscure cavern, than you will henceforth ever enjoy amidst the splendors that surround your throne."

The sympathies of the Roman people were with Eponina, and her heroic fidelity was a theme upon which they dwelt with pride.

PRISCILLA.

A. D. 54.

THE MISSIONARY TENTMAKER.

AQUILA and Priscilla, a noble Christian couple, had been driven from Rome by the decree of Claudius Cæsar. A large Jewish colony dwelt at Rome in a crowded quarter on the banks of the Tiber. Suetonius, a Roman historian, has a statement which exactly fits the words of Acts XVIII : 2. He says, "Claudius banished the Jews from Rome, who were constantly making disturbances, at the instigation of one Chrestus." Christianity had no doubt been introduced into Rome by some of the Jews who were converted at Jerusalem on the day of Pentecost. These Christians were no doubt persecuted at Rome, as elsewhere by the Jews, and, for the disturbances, the whole Jewish colony was banished.

During the early decades of Christianity the Romans did not distinguish between Jews and Christians. Suetonius' statement about "Chrestus" shows an ignorance that is amusing. He evidently had heard the name of Christ connected with the disturbances.

Aquila and Priscilla were already Christians, but suffered banishment with the others. They were tentmakers by trade and finally settled in Corinth, which was a great center of commerce, culture, and especially of iniquity, for here was a temple to Venus with a thousand abandoned women as attendants.

Paul on his second missionary tour came to Corinth and, finding Aquila and Priscilla, made his home with them. They were attached by a threefold tie : they were Jews by birth, Christians by profession, and tentmakers by trade, and Paul, while he worked as a missionary, worked with his friends at their trade.

He was so successful in his missionary work, that at the end of a year and a half the Jews raised such a persecution that the three tentmakers were driven from the city, to Ephesus, where Paul left his friends and sailed to Syria, visiting Jerusalem and Antioch.

Some time after Paul's departure, there came to Ephesus a learned and eloquent man of Alexandria, Apollos by name, who had heard and accepted

PHOEBE.

A. D. 60.

DEACONESS OF CENCHREA.

CENCHREA was the seaport of Corinth. A Christian church had been established here by Paul. While working in Corinth he wrote his famous letter to the Romans and sent it by the hand of Phœbe. In the 16th chapter her name stands at the head of a long list of noble workers.

Phœbe is called a "servant" of the church, but the word in the original is "diakonos," from which we derive our word deacon. So, while she is called "servant" of the church, the term evidently refers to an official position.

She seems to have been a business woman and to have had some affairs of her own to attend to in Rome, for Paul urges the Christians at Rome to be of any possible assistance to her. A high tribute is paid to her as "a succorer of many and of myself also." By her means and in person she had ministered to the sick and distressed.

Priscilla *continued.*

some things of the Christian religion and was working enthusiastically among his own people, the Jews.

The tentmakers heard him and, while rejoicing at his ability and zeal, they saw that he had but part of the truth. He was invited to their abode and learned of them more fully the truth of Christianity. The tentmakers had become teachers, and the name of the wife is placed first.

A few years later they evidently returned to Rome, for Paul in his letter to the Romans sends them greeting (Rom. XVI : 4). In this single verse we learn that he remembered them as his "helpers" in the gospel work, he was no doubt thinking of the days in Corinth. Again, he says that for his life they laid down their own necks. Somehow, they had saved his life at the risk of their own. And, lastly, he speaks of "the church which is in their house." Their home had become the meeting place of the Christians in Rome at a time when it was neither possible nor safe for them to have a special house of worship.

BOADICEA.

Died A. D. 62.

BRITISH QUEEN.

BOADICEA was wife of Prasutagas, king of the Iceni, a tribe of eastern Britain.

It is the old story, ever repeated, of imperial rapacity and cruelty. The Romans had invaded Britain on the pretext that they helped the Gauls. King Prasutagas, in order to appease the emperor and protect his family, left half of his great fortune to Nero and the remainder to his wife and daughters. The Roman officers, on the pretext that Boadicea had concealed a part of the property, seized the whole. The queen protested against such high handed proceedings. The officers in revenge caused her to be stripped and scourged and her daughters were given to the soldiers. This treatment, worse than death, roused the queen and people to desperation. She assembled the Britons and with spear in hand and the passionate and pathetic eloquence of wronged womanhood, recounted their sufferings at the hands of the Romans and called upon them to repel the invaders. Boadicea led the attack in person and the Romans, seventy thousand in number, were slaughtered. The noble queen and her daughters had been avenged.

The Roman general, who had been absent from the first battle, returned with ten thousand soldiers and for a time shut himself up in London in doubt whether to give battle to the vast host who followed the queen. At length he came forth. Boadicea in her chariot, accompanied by her daughter, urged the Britons to conquer or die. "Is it not much better to fall honorably in defense of liberty, than be again exposed to the outrages of the Romans? Such at least is my resolution ; as for you men, you may, if you please, live and be slaves!"

The result was a total defeat and dreadful slaughter of the brave Britons. Eighty thousand were left dead on the field. The queen died, either of despair or poison, in 62, looking for the prophecy of the Druid priest to be fulfilled, "Rome shall perish—write that word in the blood that she has spilt ; — perish, hopeless and abhorred, deep in ruin as in guilt."

QUEEN BOADICEA.

QUEEN BOADICEA.

Reproduced from an etching of the statue of Boadicea by J. Thomas, a Welsh sculptor and painter. Thomas was a pupil of Chantrey, and an exhibitor at the Royal Academy, London, for many years. Among his portrait statues and busts, "Music," "Racket Player," "Statue of the Marquis of Bute," and "Statue of Wellington," are the most prominent.

BERNICE.

A. D. 65.

DAUGHTER OF HEROD AGRIPPA.

THE study of the career of this woman brings us into acquaintance with a number of important historic characters.

Bernice was the daughter of Herod Agrippa I. and the sister of Agrippa II., before whom Paul preached (Acts xxv : 13,23 and xxvi : 30). She first married her uncle, Herod, King of Chalcis, and by him had two sons. After his death she went to live with her brother Agrippa, and was under suspicion of sustaining immoral relations to him. To hush up this scandal she proposed marriage to Polemon, king of Cilicia, on condition that he adopt the Jewish faith. This he did. But after a few years she wearied of him and went back to her brother, and Polemon renounced Judaism, his adopted faith.

About 65 A. D., she went to Jerusalem and interceded with the Roman governor for the Jews, at the risk of her own life, for he was at this time carrying on a cruel persecution of the Jews. She, with her brother, sought to dissuade the Jews from rebellion. This helped to secure their own safety and the favor of the Romans.

After the destruction of Jerusalem, Bernice and Agrippa made a journey to Rome, where she further gained the good will of the emperor Vespasian by her gifts and won his son Titus by her beauty. Titus was about to marry her, but the protest of the Romans prevented him. She was accordingly sent away with the promise that he would call her back when the tumult had ceased.

Bernice was very scrupulous about religious observances, but to matters of morality she gave little heed.

At the time of Paul's noted speech before Agrippa, which is given in Acts xxvi, Bernice was present. She and Agrippa had come with great pomp to pay a visit to Festus, the governor at Cæsarea. It was Agrippa who said, sarcastically or otherwise, "Almost thou persuadest me to be a Christian."

BLANDINA.

A. D. 177.

THE SLAVE GIRL OF LYONS.

SHE was one of the forty-eight martyrs of Lyons who perished during the terrible religious persecution under the emperor Marcus Aurelius.

In the Ecclesiastical History of Eusebius (260–339) is given a letter which records the sufferings of the Christians at Lyons. First, they were excluded from houses, baths, and market places, so that nothing belonging to them could appear in public. They bore all patiently, "Esteeming what was deemed great but little, they hastened to Christ, showing in reality that the sufferings of this time are not worthy to be compared with the glory that shall be revealed in us. And first they nobly sustained all the evils that were heaped upon them by the populace; clamors and blows; plundering and robberies, stonings and imprisonments, and whatsoever a savage people delight to inflict upon enemies."

Pagan slaves, fearing lest they should be included in the persecutions, sought to protect themselves by charging their Christian masters with gross crimes. The pagan populace and magistrates fell upon the Christians and dragged them to death. Among them was Blandina, herself a poor slave girl, but a Christian who honored her sex and her religion by her constancy and courage.

The ancient letter from the Church in Lyons has this to say: "While we were all trembling, and her earthly mistress, who was herself one of the contending martyrs, was apprehensive, lest, through the weakness of the flesh, she should not be able to make a bold confession, Blandina was filled with such power, that her ingenious tormentors, who relieved and succeeded each other from morning till night, confessed that they were overcome and had nothing more that they could inflict upon her. They were amazed that she continued to breathe after her whole body was pierced and torn asunder. In the midst of her sufferings, as she for a moment revived, she repeatedly exclaimed, 'I am a Christian; no wickedness is carried on by us!'"

PERPETUA AND FELICITAS.

Martyred A. D. 202.

THE LADY AND THE SLAVE OF CARTHAGE.

THE fifth general persecution of the Christians was raised by Septimius Severus in 202. Among the Christians seized at Carthage were the two above named. Their martyrdom is among the most touching events of church history.

Perpetua was a lady of rank. Her father was a pagan, but had a deep affection for his daughter, though she had become a Christian. He visited her in prison and pleaded with her to renounce her faith. He knelt weeping at her feet and besought her to have pity on his gray hairs and her own babe which she held to her breast. Though deeply moved, she would not turn from Christ. When she was brought before the judge he entreated her to "sacrifice for the posterity of the emperors." "I will not," she answered. "Are you then a Christian?" "I am," was the firm reply.

Sentence was passed upon her and Felicitas. They were to be exposed to the wild beasts. On the way back to prison, Perpetua asked for her babe but the father refused her.

The festival of Geta was approaching, at which time shows were given for the amusement of the soldiers. The condemned Christians were kept for that day. At the time appointed, Perpetua and Felicitas left the prison for the amphitheater. Perpetua sang as one who has conquered. They were stripped, put into nets, and exposed to a wild cow. But even the brutal audience counted this indecent. The executioner withdrew them from the arena, gave them loose garments and led them back again. After they had been tossed and torn by the wild creatures they were dragged to the gate to be dispatched. The bloodthirsty crowd called for them to be slain in the sight of all. They were again led to the arena. Lady and slave gave each other the kiss of peace. They were sisters because Christians. The executioner's sword ended their earthly existence, but not their influence. In after time a yearly festival was held in their honor at Carthage.

JULIA MAMMAEA.

A. D. 225.

MOTHER OF ALEXANDER SEVERUS.

JULIA MAMMÆA, afterwards famous as Julia Domna, became the wife of Lucius Septimius Severus between 185 and 190 A. D. She had two sons, Alexander (known as Caracalla) and Geta. The former succeeded to the throne after the murder of Elagabalus.

Julia trained her son for the throne and did it well, for he proved to be a ruler of noble character and administrative ability. His reign of thirteen years was a calm in the storm, an oasis in the desert, a pure breeze in a fetid atmosphere, a pause in the downward rush of Roman degeneracy, and for most of this the world is indebted to his mother, Julia. Hers was the power behind the throne.

Under the counsel of his mother, Alexander encouraged a general reform in all departments of his government. To the shame of Rome be it related that one of the causes leading to his death was the enmity aroused by his attempt to eliminate corruption from civil and military circles. He conciliated the professors of Christianity by adopting the golden rule and having it inscribed in letters of gold in many parts of his palace.

In his private chapel he had statues of the virtuous and great of all times and countries, to which he offered divine honors; Abraham and Jesus were among these.

He was, of course, not a Christian, for he openly professed the religion of the state, which was pagan. It is uncertain whether Julia was a Christian, though she was much interested in the person and work of Origen, the famous Christian scholar.

Alexander and his mother were assassinated while on a campaign in Germany to drive back the invaders. The mother tried to save her son as the assassins entered the tent to slay him. She received the death blow, but it did not save him. As we have intimated, they were the martyrs of the reforms they instituted. The corrupt soldiery was unaccustomed to the leadership of a pure and wise sovereign.

HELENA.

A. D. 250-327.

MOTHER OF CONSTANTINE THE GREAT.

THE varied and romantic career of this woman has in it the materials for a most interesting historical novel. She was the daughter of an obscure innkeeper; but of her nationality nothing certain is known. Constantius Chlorus met her, loved her, and married her. Constantine was born to them about 272, probably in Britain.

Constantius became co-emperor by appointment of Diocletian, and by him was compelled, for political reasons, to divorce Helena and marry the daughter of Maximilian. By this cruel act Helena was repudiated and sent back from the court splendors to an obscure and lonely life.

In time, the co-emperors died, and her son Constantine won his way to the throne, and dispensed with any imperial colleagues. He sought out his mother, restored to her the imperial dignity, gave her the title of Augusta, and caused her to be received at court with all the honor due the mother of an emperor.

The conversion of Constantine marks an epoch in the world's history. He adopted Christianity as the religion of state, a marvelous contrast to the attempt of his predecessor, Diocletian, to utterly exterminate it. Persecutions were now at an end. Constantine, by circular letter, urged his subjects to follow the example of their sovereign, and become Christians. He did not forbid paganism, but he sought by ridicule and neglect to cause its decline.

His mother, Helena, became a Christian, and was everywhere loved for her liberality. During a pilgrimage to Jerusalem, she claimed to have discovered the holy sepulchre and the true cross. She relieved the poor, the widows, and the orphans, built churches, and showed herself the worthy mother of a great son.

At her death he paid her the highest honors. Her body was sent to Rome and placed in the tomb of the emperors. He made her native village a monument to her memory by raising it to the rank of a city, and gave it the name Helenopolis.

ZENOBIA.

A. D. 273.

THE CELEBRATED QUEEN OF PALMYRA.

PALMYRA, the "City of Palms," was situated in an oasis of the Arabian Desert at the junction of two caravan routes and was a community of merchant princes. The wealth of the city was accordingly great, and its architecture of unusual splendor.

Odenatus, the husband of Zenobia, had taken up arms for the Roman government and had defended the frontier against the aggressions of the Persian monarch. For this he was recognized as a colleague of the Roman emperor and was given the title of Augustus.

Odenatus was afterwards slain and Zenobia assumed the reins of government. She is described as "of great beauty, unblemished virtue, lofty ambition, and having the power of ruling her subjects with combined mildness and justice." She was herself a worshiper of one God, but all forms of religion were tolerated by her; Christian, Jew, Pagan, and Mazdean lived together in peace.

For her prime minister she chose Longinus the Greek philosopher, who was the leading literary man of the Greeks in this century.

Zenobia aspired to be a ruler independent of the Roman emperor. She already ruled Egypt and half of Asia Minor, but she was willing to be subordinate to no one. She and her subjects revolted. Aurelian marched against Palmyra. The forces of Zenobia were defeated in two battles and then the city was besieged and taken. The people were shown no mercy, but fell as the victims of their queen's ambition.

Zenobia was taken to Rome as a captive. She was obliged to walk in the triumphal procession, her beautiful figure fettered by ponderous manacles of gold. She was held by chains of gold so heavy that it was necessary for a slave to walk by her side and support them. Her conqueror rode behind her in a triumphal car drawn by four elephants.

Later, by a most unusual leniency, she was allowed to have a splendid dwelling of her own, where she reared her children and sought to imitate the virtues of Cornelia, the Roman matron.

AGNES AND ANASTASIA.

Martyred A. D. 303.

MARTYRS IN THE DIOCLETIAN PERSECUTION.

WHILE Diocletian was noted as an organizer and ruler, he became notorious as the instigator of the "tenth persecution." By his order, in 303, churches were torn down, sacred writings were ordered to be given up and destroyed, all assemblies of Christians were prohibited, Christians in public office were removed from their positions, and all were subject to torture. The emperor's purpose was to exterminate the Christian religion.

Agnes and Anastasia were two of the many who suffered death as a result of the bloody edict. Agnes was a young maiden of wealth and beauty, and many of the young noblemen sought her in marriage, but she refused them all on the ground that she had devoted her life to the service of Christ. Her suitors accused her to the governor, expecting that threats and torture would cause her to give up her religion. She was entreated and threatened by the judge, and the instruments of torture were shown her. She was then commanded to sacrifice to the idols, but she steadfastly refused. The enraged judge then ordered her to be beheaded.

Anastasia's father was a pagan, but her mother was a Christian. The death of her mother was a sad blow. Her father compelled her to marry a pagan. Her husband, finding that she was a Christian, treated her cruelly and squandered her property. In a few years he died, and Anastasia devoted herself to works of charity, using what remained of her fortune in relieving the poor Christians, many of whom were in prison. Her works excited suspicion. She and three female servants were arrested, and commanded to sacrifice to idols. This they refused to do. The servants were executed at once. Anastasia was banished for a time, but subsequently was brought back to Rome and burned alive.

Christians died, but Christianity lived on and grew under persecution. Diocletian abdicated in 305. In 311 was issued the edict of universal toleration.

NONA.

A. D. 330.

MOTHER OF GREGORY NAZIANZEN.

GREGORY was a great theologian, a poet of much ability, and the greatest orator the Eastern Church produced. He was a champion of the orthodox faith, and was made Bishop of Constantinople in the reign of Theodosius the Great.

In his earlier years his friends sought to prevail upon him to settle at Athens as a teacher of eloquence, but he gave all his powers to the service of Christ, renounced the usual enjoyments of life, lived on the plainest fare, filled the day with labor, and the night with praying, singing, and holy contemplation.

To the mother, Nona, is due much of the credit of the great and noble life of Gregory. By her prayers and holy life she brought about the conversion of her husband, who, without faith, simply worshiped a supreme being. Like Hannah of old she consecrated her son to the service of God before his birth. "She solved the difficult problem of uniting a higher culture and strict exercise of devotion with the practical care of her household."

She had unbounded confidence in the power of believing prayer, and she exercised the power most diligently. Gregory says of his mother, that "by prayer she attained such control over her spirit, that in every sorrow she encountered she never uttered a plaintive tone before she had thanked God." The loving son also celebrates her extraordinary liberality and self-denying love for the poor and sick.

At a great age, in the church which her husband had built almost entirely with his own means, she died holding fast to the altar with one hand, while with the other raised to heaven she exclaimed, "Be gracious to me, O Christ my King!" Great was the sorrow, especially among those whom she had befriended.

Gregory, in one of his poems, praising her life of piety and victorious death, writes :—

> "Bewail, O mortals, the mortal race;
> But when one dies, like Nona, *praying*, then weep I not."

AUGUSTINE AND HIS MOTHER.

Reproduced from the painting of Ary Scheffer, the eminent historical and portrait painter. This picture was executed during Scheffer's prime, and has received very wide commendation on account of its religious significance. The original is in the Louvre, Paris.

AUGUSTINE AND HIS MOTHER, MONICA.

MONICA.

A. D. 332-387.

MOTHER OF ST. AUGUSTINE.

THIS remarkable woman is numbered among the mothers of great men. Her son, St. Augustine, became the foremost of the Latin Fathers. The church and the world owe to Monica a great debt, for giving to them her brilliant, holy, and mighty son. There were long years of agonizing heartaches and ceaseless prayer, but the victory came at last.

Monica was of Christian parents whose home was at Tagasta in north Africa. She was married to Patricus, an idolater, who proved to be of violent temper and licentious habits. But he never heard an impatient or reproachful word in his home.

Sometime before his death, Patricus forsook his evil ways and became a sincere Christian. Thus were the prayers and patience of Monica rewarded.

But there was another burden on her heart. Her son Augustine, whose genius had kindled the fond hopes of father and mother, was sent to Carthage for further study. His mother begged him to lead a pure life in the midst of the dangers and dissipations of a great city. In his writings, Augustine confesses that he listened impatiently and counted it mere woman talk which he would be ashamed to heed. Monica mourned over him with yearning grief.

Upon his return his blasphemies so shocked her that she could no longer allow him under her roof. But she prayed without ceasing. A certain bishop was urged by her to come and argue with her son. He declined. She entreated him with tears. He replied, "Continue as you have begun; surely the son of so many tears cannot perish."

Augustine at thirty had exhausted the dissipations of Africa and went to Rome to find new forms of sin. Monica followed him and after a time found him a changed man. The struggle had been long and bitter.

Monica's closing years were filled with joy at seeing the great powers of her son wholly given to the service of God. His writings bear constant testimony to her character.

PAULA.

A. D. 347-404.

EARLY FRIEND OF EDUCATION AND PHILANTHROPY.

THIS illustrious saint was of noble Roman birth, being descended from the Scipios and the Gracchi. She was born in luxury and lived in great magnificence, being considered one of the richest women of antiquity. She moved in the very highest circles of society in an aristocratic age. She is said to have owned a whole city in Italy.

Her natural gifts and education were in keeping with her fortune and social position.

Christianity had become the religion of state, having been made such by Constantine, who died ten years before Paula was born. With her, the religion of Jesus was not alone of the state, but of the heart. With her, it was not merely a form, but a life, an enthusiastic and passionate life. The scholars of the Church made her palace their home. She became the patroness of educational and philanthropic work.

Paula is known to the world as the disciple and friend of the noted scholar Jerome, whose monumental work was the translation of the entire Bible into the Latin tongue. This version is known as the Vulgate. From it the modern Catholic Bible, the Douay version, is translated.

Upon the death of her husband, Toxotius, Paula put aside her luxurious living and devoted herself rigidly to study, prayer, and works of charity. She lived as the poorest slave, but gave as a princess. Her desire was to die in beggary and be buried in a shroud which did not belong to her.

With other kindred spirits she journeyed to Antioch, Jerusalem, and Egypt, and finally settled at Bethlehem, where she built a monastery, hospital, and three nunneries. Jerome presided over the monastery and carried on his literary work.

In Paula we have a noble example of the Christian friendship of woman for man. Jerome and Paula renounced and despised the pleasures and even the comforts of the world. Teacher and pupil, they were co-workers in promoting monastic life, which at first was a protest against the indulgence and corruption of the age.

OLYMPIAS.

A. D. 391.

GAVE HER LIFE AND WEALTH TO CHRISTIAN PHILANTHROPY.

OLYMPIAS was the daughter of a wealthy lord belonging to the court of Theodosius the Great, and was married to the emperor's treasurer. She was early left a widow, and, owing to her wealth and beauty, was sought in marriage by many of the noblemen. She refused them all, among them a relative of the emperor. This so displeased him, that her property was taken from her and placed in the hands of a city official of Constantinople, with orders that he act as her guardian.

Her calm response reveals her character. "Your goodness toward me has been that of an emperor and a bishop, in thus relieving me from the heavy burden of my property. Add to that goodness by dividing my wealth between the poor and the Church. I have long been seeking a fit opportunity to avoid the vanity of making the distribution myself, as well as of attaching my heart to perishable goods instead of keeping it fixed on the true riches." The emperor, somewhat ashamed of himself, and in admiration for the noble minded woman, caused her property to be given back.

She was a princess in liberality. The sick, the prisoners, beggars, and exiles were as her children. She purchased hundreds of slaves, and set them free. She gave not only her means but herself to the work of relief.

She was a devoted friend of John Chrysostom, the greatest commentator and preacher of the Greek Church. Chrysostom was banished for having roused the anger of the empress Eudoxia by his unsparing sermons. She was young and beautiful, despised her husband, and indulged her passions. Chrysostom denounced her as a new Herodias thirsting for the blood of John.

Many of Chrysostom's followers also suffered, among them Olympias. She lost all her property, was grossly insulted by the soldiers, dragged before the courts, and died in sadness and poverty.

Chrysostom addressed to her many letters. One of these contains an extended account of his sufferings and faith.

HYPATIA.

Martyred A. D. 415.

THE GREAT PHILOSOPHER OF ALEXANDRIA.

HYPATIA stands as one of the most remarkable women of antiquity, and she was famous in an unusual line, that of philosophy. Her father, Theon, was at the head of the Platonic school at Alexandria and was noted for his philosophic attainments, but his fame and name are preserved to us more on his daughter's account than on his own. She was his devoted pupil and his very life passed over into hers. She made astonishing progress in all branches of learning and soon surpassed her father and all other philosophers in their special pursuits.

She succeeded her father as head of the Alexandrine school. Pupils came from all parts of the Roman empire and eagerly listened to the beautiful and learned woman.

She was considered an oracle of wisdom, and magistrates consulted her on many important cases. Men gathered about her in great numbers. Probably no woman was ever more praised and petted than she. In the midst of it all she maintained a modest reserve. Her mind was too thoroughly trained to lose its perfect poise through vanity.

Orestes was governor of Alexandria and Cyril was bishop. Orestes frequently consulted Hypatia as did other leading men and naturally admired her. The bishop disliked Orestes and was bitterly intolerant of Hypatia's philosophy. He is credited with having incited the mob to an attack on the governor. Feeling became so intense on the part of the bishop's followers when it was rumored that Hypatia had prevented a reconciliation between the two men, that some conspirators, headed by one Peter, waylaid the noble woman, dragged her from her carriage into a church, stripped her naked, killed her with broken tiles, tore her body in pieces and then burned the remains to ashes. Thus was Hypatia a martyr to philosophy, suffering at the hands of a mob. Cyril was the intolerant and bigoted instigator. When he became bishop, one of his first acts was to lead a mob and drive out the Jews from Alexandria, though for centuries they had enjoyed many privileges.

PULCHERIA AND EUDOCIA.

A. D. 400-453.

SISTER AND WIFE OF EMPEROR THEODOSIUS II.

OF Pulcheria, Gibbon, the historian, says: "She alone, among all the descendants of the great Theodosius, appears to have inherited any share of his manly spirit and abilities." Her father, Arcadius, died when she was but nine years of age. Theodosius II. was about one year younger. A child in years, she soon showed herself to be a woman in wisdom. She became learned beyond the women of her time, could use the Latin and Greek tongues with elegance and effectiveness. She dressed simply, lived frugally, and, withal, was a devout Christian.

She and her brother Theodosius were joint rulers, but, owing to her superior abilities, she governed both the state and him. She sought to give him the best possible instruction, but she could not give him taste or capacity. He could hunt, paint, carve, and transcribe manuscripts, but for the science of government he cared little.

She sought a wife for her brother and found one in the person of Athenais, daughter of a heathen sophist of Athens. He had left his fortune to his sons, declaring of his daughter, that "her learning and beauty were in themselves a sufficient fortune."

Driven out by her brothers, she came to Constantinople and appealed to the empress. Pulcheria was so impressed with her accomplishments, that she decided upon her for a sister-in-law. The beauty of Athenais captivated Theodosius, as her ambition had Pulcheria. She became a Christian under Pulcheria's instruction, was married to Theodosius in 421, and was raised to the rank of Augusta. She was given the new name of Eudocia.

Her brothers she not only forgave, but raised to the dignity of consuls and prefects.

She paraphrased in verse the first eight books of the Old Testament, also the prophecies of Daniel and Zechariah. In 428 she made a pilgrimage to Jerusalem marked by showy magnificence. In Jerusalem she became infected with the Eutychian heresy, and through her influence it

made considerable progress in Syria, but the misfortunes of her daughter Licinia led her to obtain a reconciliation with the Church. At Antioch she delivered an oration seated on a golden throne. Her return to Constantinople was a triumph.

Her influence superseded that of Pulcheria over Theodosius. He paid no heed to affairs of state. He did not even read the state documents which he signed. His sister, to rouse him from indolence, prepared a document, which he signed without reading, in which he sold to her his wife. The emperor soon afterward sent for his wife, who was in his sister's apartment. Pulcheria refused to allow her to come, and showed him the paper in which he had sold to her his wife, to be a slave. The lesson did not please the emperor, and greatly offended his wife.

Pulcheria was at length banished, and Eudocia sought to rule the empire, but disorder followed. Theodosius became jealous of his wife, and publicly separated from her. The cause of his jealousy, it is said, was on account of his observing a beautiful apple which he had presented to her in the hands of Paulinus, his master of the offices. The execution of Paulinus did not appease the anger of the emperor, but Eudocia was stripped of her royal honors, and degraded in the eyes of the nation.

She made a second pilgrimage to Jerusalem, where she died. With latest breath she protested that she had never transgressed the bounds of innocence and friendship with her supposed favorites.

Pulcheria was restored to her old place and power. Theodosius died in 450, and his sister was unanimously proclaimed Empress of the East.

After the death of her brother, she married Marcianus, not from choice, but for the good of the empire, and raised him to the rank of Augustus. Pulcheria still held the reins of government, although Marcianus was the nominal emperor.

She is said to have been "the first woman to whose publicly recognized sway the Romans submitted." Gibbon, the historian, says of her: "The piety of a Christian virgin was adorned by the zeal and liberality of an empress." With all the cares of the empire, she was a mother to the poor and suffering, and at her death she left her possessions to be used for them.

GENEVIÈVE.

A. D. 423-501.

HER COURAGE SAVED THE CITY OF PARIS.

GENEVIÈVE has the honorable distinction of having saved the city of Paris. She was born at Nanterre, near Paris, or, according to another tradition, at Montriere.

The Huns were one of the strange and savage hordes which came from central Asia, unforeseen and unaccountable as a flight of locusts. Terror was before them, and devastation behind them. They were of the Tartar race, small, dark-hued, and hideous. They rode small, nimble horses — in fact, they seemed to live on horseback.

At the time of Geneviève, Attila was their leader. For some years they had been kept beyond the Danube, but at length they came down upon the Western world like a deluge of death. Attila was the most ferocious of slayers and plunderers. His track was marked everywhere by fire and blood. He made no pretension to building anything. He had no desire to set up a government of his own. He announced himself as the "Exterminator of Nations." He fought for the mere lust of plunder.

When it was known that Attila and his murderous horde were approaching Paris, the people were panic-stricken, and as by a common impulse were about to flee from the city. But there was one, and that one a woman, who had no fear. She plead with the people as well as with God. Her faith and courage calmed them. They stood by their city, and it was saved.

Her reputation for sanctity was so great, that people of other lands inquired concerning her of every one who came from Gaul.

Her death occurred in 501, or according to another account in 512. Clovis, 465–511, erected the church of St. Geneviève in her memory. The famous Pantheon of Paris now contains her tomb.

It is related of her, that when, in her earlier years, Childeric, King of the Franks, besieged Paris, she went boldly out at the head of a brave little band, to procure provisions, and brought back boats laden with corn for the starving citizens. Childeric, though a foe and a heathen, respected the pious and patriotic maiden.

FABIOLA.

d. A. D. 400.

FOUNDER OF THE FIRST HOSPITAL IN ROME.

THIS woman was not noted for her wealth or learning, but she was wondrously rich in good deeds. She lived in a city of luxury and magnificence, which had also the terrible contrasts of want and squalor. The rich who had money to spend for the people provided licentious amusements, with occasional ostentatious distributions of grain.

Fabiola gave herself untiringly to ministration among the suffering. She dressed wounds and sores which others would not or could not touch. No service was too lowly. She had caught the spirit and walked in the steps of her Lord.

It should be related also of her that her first husband was a heathen, and a licentious man. From him she was divorced and married another. After the death of her second husband, she was told that her second marriage, though legal, was contrary to the teachings of Christ. For this, she showed the deepest penitence, and it may have been this in part which led her to forsake the world and devote her remaining years to works of charity and philanthropy.

Toward the close of her life she gathered together what little remained of her property, and, uniting it with that of the son-in-law of her friend Paula, they erected a hospital. In this she died in the year 400.

Jerome, in celebrating her virtues, declared that "she was the praise of the Christians, the wonder of the Gentiles, the mourning of the poor, and the consolation of the monks."

As soon as the early Christians were free to practice their religion openly, they began to build charitable institutions, asylums for infants and for orphans, hospitals for the sick, and retreats for strangers, especially pilgrims.

The hospitals of the early Church were divided according to sex. The male portion was placed under the charge of a deacon, and the women under the charge of deaconesses. Deacon and deaconesses went out and sought for the sick of all classes, and brought them to the hospitals.

A ROMAN BOUDOIR.

Reproduced from the painting of the Russian artist, Hendrik Siemiradzki, whose "Nero's Torches," "Nubian Fortune Teller," and "Sword Dance" made him famous. Siemiradzki was a pupil of the St. Petersburg Academy and also of Piloty in Munich. He has received medals from the Vienna, Berlin, and Paris Salons.

A ROMAN BOUDOIR.

FROM THE BIRTH OF CHRIST TO THE FALL OF ROME.

AT the beginning of what we call the Christian era, the Roman empire was the world, and Augustus Cæsar was the political master of that world. He was not anxious to make a display of monarchical power, but kept up the forms of the old republican government. There was the senate, but it simply voted as Augustus wished, and magistrates were appointed as he directed. He had the substance, if not the show, of supreme power.

Roman Empire

This world of Augustus's was bounded on the north by the British Channel, the North Sea, the Rhine, the Danube, and the Black Sea; on the east by the Euphrates and the Desert of Syria; on the south by the Desert of Sahara, and on the west by the Atlantic Ocean. The empire was nearly three thousand miles in extent from east to west, and one thousand miles from north to south.

The divisions of the empire were Italy, and twenty-seven provinces, ruled by the appointees of the emperor or the senate.

Two languages prevailed. Local dialects remained, but the Greek language was the language of commerce and of polite intercourse in all places. The Greek language and Greek culture were the property of all. West of the Adriatic the Latin was more generally spoken than the Greek. It was the language of the courts and the camps, for the laws were in Latin, and military officers were quite generally from Italy.

There was a standing army of 340,000, which Augustus commanded absolutely. Decisions of peace and war rested with the emperor, or imperator, as he was called.

"Of people there were probably about 100,000,000 in the vast empire ruled by Augustus, and not less than 50,000,000 of these were in a condition of slavery. Of the other half, but a small portion enjoyed the rights of 'citizens.'"

Rome was the capital of this empire, a city of 2,500,000 population, inclosed by twenty miles of massive walls. Augustus boasted that he found the city brick and left it marble.

He and his successors erected theaters, public baths, and provided costly amusements, and caused the people to forget that they had lost their political liberty.

But the Augustan period was the golden age of Roman literature. Literary men were patronized by the rich, who collected large libraries, and literary works were the topic of conversation in society. Philosophers, poets, historians, and law writers found ready sale for their works. Scribes who multiplied copies of the works were found in great numbers. Travel from part to part of the empire was facilitated by the splendid Roman roads, many of which endure to the present time. The age of Augustus was a time of peace, though of course an "armed peace."

From the time of Augustus, the history of Rome is not that of the people, but of the emperors. Of the sixty-two from Cæsar to Constantine, forty-two were murdered, three committed suicide, two abdicated or were forced to abdicate, one was killed in rebellion, one was drowned, one died in war, one died, it is not known how, and not more than eleven died a natural death.

It will be of interest to sketch briefly a few of the men succeeding Augustus. None of the early emperors was followed by his own son, but, according to the Roman law of adoption, they all counted as Cæsars. Nero was the last one to be connected with Augustus, even by adoption, though the emperors continued to call themselves Cæsar and Augustus, throughout the existence of the empire.

Emperors

Augustus was succeeded by his adopted step-son Tiberius, who for a time ruled with comparative mildness. But he was naturally jealous and cruel and these traits soon broke out into action. He had a bodyguard of 10,000 men which he could use in any way he chose. He usurped the right to put to death without trial. Every attempt against him was made high treason. A word could be construed to mean hostility, and was punished by the confiscation of property and death.

Tiberius became one of the most gloomy and vicious tyrants. He at

length placed the government in the hands of Sejanus, commander of his bodyguard, and retired to Capreæ, where he gave himself up to the most cruel and disgusting debaucheries.

Sejanus killed several members of the royal household at Rome and was found to be plotting for the throne. Tiberius was more than ever filled with terror and suspicion. A massacre followed in which hundreds of men, women, and children perished. But the world at last breathed freer when the profligate monster was slain by a member of his own household.

Caligula followed. Mild and generous at first, he soon became a veritable demon of cruelty and vice. He was especially fond of witnessing the tortures of human beings. He was wildly extravagant and quickly drained the public treasury. His conduct even exasperated his soldiers and after reigning but four years he was killed by two of his own bodyguard.

Claudius, the next emperor, was uncle to Caligula. He was of a retiring and studious disposition, but was most unfortunate in his marriage relations. Other emperors had robbed noblemen of their wives, but Claudius's wife Messalina added a new feature to the sins of her time. She caused Caius Silius to repudiate his own beautiful and virtuous wife and compelled the emperor to sign a contract sanctioning her own union with the "divorced" man. She proceeded to a beautiful villa with her guilty lover, where, with a courtly train of youths and maidens, was enacted the mythological drama of the union of Bacchus and Ariadne, with all its licentiousness. This was too much for even the degenerate morals of Rome and both Silius and Messalina were slain by the soldiers. The death of Messalina was announced to the emperor while at dinner, but he did not allow it to interrupt his gluttonous and drunken repast.

Claudius

The next matrimonial venture of Claudius was the union with his niece Agrippina. She too was unfaithful to him and laid plans to secure the throne for Nero, her son by a former marriage. (Her character and career are sketched elsewhere in this book.) She took care to secure for herself the support of the army by courting popularity with the soldiers. In military spectacles she took a conspicuous part seated by the emperor's side and she caused her face to be associated with his on the coinage. When

Agrippina thought he had lived long enough she caused him to be poisoned with mushrooms, a favorite delicacy of his table. It may have been an overdose. He vomited and the drug failed to do its work. Agrippina hastily secured the services of a physician who thrust a poisoned feather down his throat under pretense of assisting him. So died Claudius.

In Latin literature there is a burlesque on Claudius by Seneca, which is counted the wittiest production of ancient times. It opens with the supposed arrival of Claudius in the other world to claim the family honors of being enrolled "in the quiet order of the gods." He is ushered into the presence of the assembled deities, and announced to Jupiter as a *quidam*, a creature of extraordinary and bloated size, with white hair and shaking head, dragging his right foot after him, and muttering only confused and incoherent sounds. When asked whence he came he answers he does not know, in sounds so inarticulate as not to be recognized as Latin, Greek, or any other known tongue. Jupiter, completely puzzled, calls Hercules, who is a great traveler and is supposed to know the dialects of all nations. But he, looking upon the creature, declares it a monster, a product of the sea. The disgusting ghost is at length recognized as the emperor Claudius.

Jupiter addresses the "Conscript Father of Olympus" on the advisability of admitting this new arrival to divine honors. He jestingly declares him as worthy of the honor as many of his predecessors, and he is, at least, of the blood of Augustus. This brings Augustus to his feet, who delivers a protest, which is at the same time a character sketch of Claudius. "Conscript Father," he exclaimed, "was it for this that I put an end to civil bloodshed, and gave peace to the world? Was it for this that I reconstituted Rome by my laws and ornamented it with my works? I want words to express my indignation. Here is a wretch without the courage to drive away a fly, who has yet dared to slay men as lightly as he would fling the dice. This creature, who so long has thriven beneath the luster of my name, how has he shown his gratitude? By murdering the two Julias, my nieces, one by the sword, the other by starvation, and by killing my grandson, Silanus. Oh, Jupiter, take good care, lest by making this wretch a god, you adopt his crimes as your own. Look at him, a wretched creature made in spite! If he can speak only three plain words consecutively, I'm

content to be his slave, and yet he forsooth must be a god. Who do you think will worship him? Who will believe him? Or who do you suppose will hereafter acknowledge your own divinities, if such are to be the specimens of your manufacture?"

After Claudius came the rule of Nero, whose very name causes us to shudder. But, strange as it may seem, the first five years of his reign were characterized by mild and humane deportment. When the warrant for the execution of a criminal was brought him to sign, he expressed regret that he had ever learned to write. This tender-heartedness did not long continue. First, he poisoned Britannicus, son of Claudius, and therefore his step-brother. Next he became enamored of Poppæa, a woman of fierce ambition and as devoid of moral character as his own mother. He repudiated his wife Octavia in order to secure Poppæa. He was further obliged to send her husband Otho to preside over a distant province to get him out of the way.

Nero

Octavia was put to death on false charges. Poppæa did not continue to hold the affection of Nero, though she sought to preserve her beauty by a daily bath in asses' milk. After a time he treated her brutally and she died from the effects of a kick received from him.

He put to death the two men to whom he was most indebted for his power, Seneca and Burrus.

Along with his monstrous cruelty he was a man of contemptible vanity. He put himself forward as a musician and nothing so much pleased him as the applause of the people. He wrote poems and recited them, and was beside himself with rage when he found himself surpassed by others. He delighted to be known as a charioteer and constructed a circus on his grounds where he could show to the assembled people his skill as a driver. He at length became so insanely greedy for public applause, that he appeared on the stage.

His infamous distinction is that of a persecutor of the Christians. A great fire which consumed a large part of Rome was said to have been set by the emperor's own hand out of mere wantonness. While the city was burning, he sat calmly enjoying the spectacle, while he sang verses to the music of his lyre.

The suspicion that he was the incendiary became so uncomfortable that, to divert the public mind, he charged the crime upon the Christians and caused great numbers to be put to death. In the words of Tacitus, the Latin historian, "Some were nailed to crosses, others were sewed up in the skins of wild beasts and exposed to the fury of dogs; others, again, smeared over with combustible materials, were used as torches to illuminate the darkness of the night. The gardens of Nero were destined for the melancholy spectacle, which was accompanied with a horse race and honored with the presence of the emperor, who mingled with the populace in the dress and attitude of a charioteer."

Christian women were mixed up with these horrible sports and nameless indignities were inflicted on them as a part of the festivities. The heart sickens and the brain reels at the thought of these inhuman atrocities.

Nero rebuilt the city, laying out broad streets and erecting handsome buildings of stone in place of wooden or brick structures, but the magnificence of the city could not atone for the emperor's atrocities.

We have then glanced at the Roman world as it was politically, at the beginning of the period with which this book is occupied.

Not all the emperors were bad and bloodthirsty. Some were notably good and their reigns were peaceful and prosperous.

We now enumerate a few of the important changes in the empire and point out some of the causes which led to its ruin.

We have seen that in the days of Augustus, few, outside Italy, possessed citizenship. But a nation of Romans was gradually formed in the provinces by introducing colonies and by the expedient of admitting the most deserving of the provincials to the rights of Roman citizenship.

Causes of Decay

In the reign of Caracalla, 211–217, the old distinction between Romans and provincials was abolished and citizenship was given to all free men of the empire. The city of Rome gradually lost a measure of its prestige when it ceased to have a monopoly of citizenship.

Another cause which led to the loss of her proud position, was the fact that in later times many of the emperors found it better to live near the frontier, where they could keep watch of outside foes.

In the reign of Diocletian (283–305), another important step was taken. He found the empire too great for one man to govern successfully, and so elevated one of his generals, Maximian, to equal rank with himself and gave to him the dominion over the western part of the empire, while he retained the eastern portion. In addition to this, each took a sub-ruler, who was designed as his successor. Constantine was one of these sub-rulers and he proved strong enough to govern the whole empire. He was not only sole ruler, but he made an important change, entirely abandoning Rome as a capital and establishing the seat of government at the old Greek city of Byzantium on the Bosphorus. He called the city New Rome, but the name Constantinople (the city of Constantine) soon attached to it and continues to this day.

Theodosius (392–395) was the last emperor to hold together the old Roman dominion. At his death the empire was divided between his sons. From this time the East is entirely lost to Rome, there are two distinct empires instead of one.

The Western empire continued to exist for about eighty years. It is the last act of a great drama — we may say, tragedy.

The West was already in a state of decay, and fell a prey to the new and vigorous Teutonic or German tribes which lived in the forests of the north.

Teutonic Invasions

Some twenty years before the division of the empire, the Goths, who lived across the Danube, found themselves hard pressed by the fierce Huns, who had swarmed in from Asia, and they asked permission to cross the river and settle on Roman territory. They were told that this would be granted on condition that they gave up their arms and their children. So great was their fear of the invaders that they readily consented to the conditions, and crossed the river in boats provided by the Romans. There were said to have been a million of them. They agreed to guard the frontier for Rome, and to this end they must have weapons. These were given them, but were soon used against the Romans. They received a check under Theodosius the Great, and many of them entered the Roman army. But this was a downward step, as the result proved.

When Theodosius died, and the empire was divided between his two

sons, the Western Goths or Visigoths revolted, elected their chief as king, and swept down upon Italy. They captured and sacked Rome in 410. This, however, is not counted the fall of Rome. Pieces of the empire began to break off. Britain was lost to them. Roman troops were withdrawn, and Germanic tribes (Angles and Saxons) came in. These tribes pushed down into Gaul and Spain, and even across into the Roman possessions in Africa. One of these tribes was the Vandals, whose deeds of destruction have given to the world the word vandalism.

These Vandals crossed over from Africa, captured Rome, and for many days plundered and wrecked the stately buildings and art treasures of the once imperial city (455). The poor fragment of the empire continued under feeble rulers for another score of years, when the city was again captured, and Odoacer, a chief of the Germans, became ruler. Then, "when Odoacer was proclaimed King of Italy, the phantom assembly that still called itself the Roman Senate sent back to Constantinople the tiara and purple robe, in sign that the Western Empire had passed away."

During all the time when the Roman Empire was declining from a territory one thousand miles by three thousand miles, to the little province of Italy ; and from the glory of the golden age of Augustus to the barbaric brass of Teutonic rule, there was another power steadily rising, which was designed by its Founder to be world wide in its sweep, yet not of this world. And that Founder, and that empire, emancipated woman. We refer to Jesus Christ and His religion.

Having sketched the political history of the Roman Empire as the necessary background and foundation, we proceed to consider the moral, social, and religious conditions of the empire and their relations to woman.

Social Conditions

During the days of the empire, marriage came to be looked upon as a mere civil contract, entered into for the happiness of the contracting parties. Either party might dissolve it at will, and the dissolution gave both parties a right to remarry. This system treated the obligations of marriage with levity, and almost contempt.

Cicero repudiated his wife Terentia, because he wanted a new dowry. Terentia had brought him a considerable fortune, but this having been expended, the easiest way to get more seemed to be to marry a new wife.

Mæcenus, the great statesman and patron of literature, was continually changing his wives.

Sempronius Sophus repudiated his wife because she had once been to the public games without his knowledge.

Paulus Emilius put away his wife without giving any reason, simply saying, "My shoes are new and well made, but no one knows where they pinch me."

Roman women were as much lost to shame as the men. Seneca the philosopher said there were women who reckoned their years by their husbands and not by the consuls. Martial speaks of a woman who had come to her tenth husband. Juvenal tells of a woman who had eight husbands in five years. St. Jerome declared that there was a woman in Rome who was married to her twenty-third husband, she herself being his twenty-first wife. Augustus compelled the husband of Livia to repudiate her, that he might marry her himself. Cato gave his wife, with the consent of her father, to his friend Hortensius, and remarried her after his death.

There were faithful wives and lifelong marriages and pure love and happy households, but these examples show the base depths to which public opinion and moral conditions had fallen.

As a somewhat natural result of loose and frequent marriages, or no marriages at all, infanticide was fearfully prevalent. There are illustrations in Latin literature of the prevalence of killing or exposing newborn babes. In one of Terence's plays he represents a father, upon going away, charging the mother to destroy the babe if it prove to be a girl. The mother in the pity of her heart gives it to an old woman to be exposed, in the hope that some one might take it. Upon the father's return he upbraids the wife for being not only disobedient, but unreasonable, for she has consigned her daughter to a life of shame.

Infanticide

The fact is, many of the exposed children died, but at length they became so numerous that they were systematically gathered up and sold by speculators to be educated as slaves or prostitutes. Some were maimed and trained as professional beggars whose gains went to the purses of their vile owners.

We shrink from looking deeper into the awful pit of Roman iniquity.

We cannot wonder that Rome fell. The marvel is that the rotten structure stood so long.

Strange as it may seem, the morals of the barbarians who conquered Rome were vastly superior to those of the Romans. The Teutonic sentiment in woman's favor is seen in very stern legislation against attempts on her chastity.

A law of the Spanish Visigoths prohibited a surgeon from bleeding any free woman except in the presence of her husband or some near relative or other properly appointed person.

A Salic law imposed a fine of fifteen pieces of gold upon anyone who improperly pressed a woman's hand.

Slavery was a prolific source of Rome's degradation. As we have seen elsewhere, about fifty million of Rome's population were in bondage. Wealthy men counted their slaves by hundreds or even thousands. Many of these were Greeks and highly educated, though they brought Greek vices with them. There were slaves for every department of work in the houses of wealthy Romans. Each was a specialist, whether cook, waiter, or scribe. Horace, the Roman poet, boasts of the simplicity of his bachelor life, that he was waited on at table by only three slaves.

The theatrical performances with which the Romans amused themselves were degrading beyond description. Scenes were introduced from the licentious stories of Greek mythology. The pantomime finally came to be the favorite and almost exclusive stage amusement. It was gross and often obscene.

In addition to the corruption of the people of leisure, all were brutalized by the gladiatorial games Augustus instituted, games in which ten thousand joined in deadly conflict. He also gave an exhibition on a lake in his gardens of a sea-fight in which 3,000 soldiers were engaged. These scenes of blood and cruelty could but have the effect of hardening the hearts of all and causing them to think lightly of taking human life.

Public Games

With stately palaces and works of art, splendid bridges and aqueducts, and highways and vast wealth — with all her splendor of civilization, Rome was unspeakably corrupt and growing rapidly worse. In such an atmos-

phere, womanhood and virtue were lightly esteemed and even held in contempt.

Christianity was, in fact, greatly helped by the barbarians in elevating the morals of the empire. It should be stated, however, that multitudes of them had become Christians, through the missionary work of the early church, before they crossed the borders and invaded the empire.

In order to witness the effects of Christianity in the elevation of woman, we turn to the time of Constantine and his successors. For more than three centuries, Christianity had been at work, though under ridicule, opposition, and persecution. At least ten great persecutions are enumerated by historians; and women were among the bravest of the martyrs.

The changes wrought in the reign of Constantine, especially in legislation, seem sudden, but they were simply the fruit which had been ripening since the days of Christ and the apostles.

Christian Legislation

In 321 women were granted the same rights as men, to the control of their property, except in regard to the sale of landed estates.

Out of regard for their modesty they were exempt from summons to appear before a public tribunal.

In 390 Theodosius I. allowed mothers for the first time a certain right of guardianship over their children. In 439 Theodosius II. sought to stamp out the vile trade of *Lenones*, who lived by prostituting women. Criminal assault of a woman was made punishable by death. Says Gibbon, "The dignity of marriage was restored by the Christians." There had been boundless liberty of divorce since the time of Augustus, and this, as we have seen, vastly hastened the decay of public morals. The Christians and the church had recognized and followed the teaching of Christ, that there could be divorce on one ground only, namely, adultery.

The Christian emperors sought to legislate for the restriction of divorce and the protection of the dignity and sanctity of marriage. The pagan population protested with utmost vigor against the Christian standards and the legislation was but partially successful. From the time of Constantine, concubinage was prohibited and adultery was punished as one of the grossest crimes.

Under the old Roman law, fathers held the power of life and death over their children. They could be sold as slaves or killed by him, and in this, of course, the mother had no voice. The wife in a general way occupied the rank of sister to her own children and was thus absolutely subject to her husband.

Under Alexander Severus, restriction had been placed upon the power of fathers over their children, and Constantine carried the work still farther. At last the Romans were educated or legislated up to recognize that the killing of a child, even though but an infant, was murder.

Christianity taught that all Christians were brothers and sisters. This had its effect upon the vast institution of slavery. Slaves were accounted as having a spiritual equality with their masters, and were treated as capable of the same virtues, blessings, and rewards.

Human Equality

So, while there was no social revolution, in this line, the attitude of the Christians put human bondage in the way of being greatly ameliorated, and steps were taken towards its final extinction.

Women learned that they were human beings and not mere creatures; that they had souls capable of eternal happiness; that they were entitled to be associated with man in the service of God and humanity, and that, moreover, they had a right to expect that the other sex would protect and assist them, rather than betray and debase them to the level of the brute creation.

Women became the most devoted workers in charitable and philanthropic lines, and, when persecutions raged, went to the stake or the arena as victors, absolutely refusing to deny Christ. They recognized (if some do not now) that Christ had taken woman by the hand and raised her up to be the friend and fellow-worker of man. Women were among his followers; he was their Champion, and became their Saviour.

The early Christian Church held steadfastly to the standard Christ had given in relation to woman. Rome had trampled womanly virtue under foot, and Rome perished. Christianity honored woman. Godly wives and mothers influenced husbands and sons, and lived for the good of the race and the glory of Him who had emancipated them, and thus Christianity rose upon the ruins of Rome.

BOOK THREE

WOMAN

DURING THE DARK AGES

FROM FALL OF ROME TO THE CRUSADES

500 TO 1100 A. D.

DEATH OF BRUNEHAUT.

Reproduced from an etching after the original painting.

BRUNEHAUT.

A. D. 534-613.

QUEEN OF THE AUSTRASIAN FRANKS.

BRUNEHAUT, or Brunehild, was the daughter of Athanagilde, king of the Visigoths of Spain, and married, in A. D. 565, Sigebert, king of the Franks of Austrasia. Although contrary to the custom, Sigebert had resolved to have but one wife, and to choose her from a royal family; his choice fell on Brunehaut, who fully justified his preference. She was beautiful, of regal bearing, modest and dignified in her conduct, and conversed not only agreeably, but with a great deal of wisdom. Her husband soon became very much attached to her.

Chilperic, king of Neustria, brother of Sigebert, having married Galsuinda, daughter of Athanagilde, abandoned and murdered her at the instigation of his mistress, Fredegonda, whom he had made queen. Brunehaut, to avenge her sister's death, persuaded Sigebert to make war upon his brother. The invasion was successful, but, while besieging Tournay, Sigebert was assassinated in 575 by emissaries of Fredegonda.

As soon as Brunehaut heard of this tragedy, she hastened to save her little son Childebert, heir to the kingdom of Austrasia. She hid him in a basket, which was let down from a window of the palace she occupied in Paris, and confided him to a servant of the Austrasian duke Gondebald, who carried him on horseback to Metz, where he was proclaimed king on Christmas day, 575. When Chilperic and Fredegonda arrived at Paris, they found only Brunehaut, with her two daughters and the royal treasure. Her property was taken from her, her daughters were exiled to Meaux, and she was sent to Rouen.

During the few days that Brunehaut had remained in Paris, she had inspired Meroveus, Chilperic's second son, with a violent passion, so that soon after she reached Rouen, he abandoned the troops his father had placed under his charge, and hastened to join her They were married by the Bishop of Rouen, although it was contrary to the canons of the church to unite a nephew and aunt. Chilperic, furious at this step, came with great haste to separate them; but they took refuge in a little church, and

the king, not daring to violate this asylum, was at last obliged to promise with an oath, that he would leave them together.

Reassured by this solemn promise, Meroveus and Brunehaut left their asylum and gave themselves up to Chilperic. At first he treated them kindly, but in a few days returned to Soissons, taking his son with him as a prisoner, and leaving Brunehaut under a strong guard at Rouen. Meroveus, after having dragged out a miserable existence as a prisoner for thirteen months and having in vain attempted to escape to join Brunehaut, was killed by one of his servants; some say by his own request and others by order of Fredegonda.

Meanwhile, Childebert had demanded and obtained from the king of Normandy his mother's release, and Brunehaut had returned to her son's court, where she commenced that struggle, which afterward proved fatal to her, against the nobles of Austrasia. At one time, her own party and that of the nobles were drawn up in battle array against each other, when she, seeing that the combat would be a bloody one, and that her own side was the weaker, boldly rushed between them and demanded that they desist. "Woman, retire," exclaimed one of the dukes; "you have reigned long enough under the name of your husband; let that suffice you. Your son is now our king; Austrasia is under our guardianship, not yours. Retire, directly, or our horses' feet shall trample you to the earth."

But the intrepid Brunehaut, unmoved by this savage address, persisted, and at last succeeded in preventing the combat. Although obliged to yield to her turbulent subjects for a short time, Brunehaut soon regained her authority, which she used with great cruelty. In her anger she spared no one, but put to death or exiled all persons of rank who fell in her power.

She also raised an army which she sent against Clotaire, the young son of Fredegonda; but she was defeated, and Fredegonda took advantage of the intestine commotion in Austrasia to regain all that her husband had lost.

After the death of Childebert in 596, the nobles prevented her from ruling in the name of her grandson, Theodebert II.; but another of her grandsons, Thierry II. of Burgundy, made her mistress of his affairs. She quickly kindled a war between the two brothers. Theodebert was van-

AMALASONTHA.

A. D. 498-535.

INNOCENT VICTIM OF POLITICAL INTRIGUE.

AMALASONTHA, daughter of Theoderic the Great, king of the Ostrogoths, was born in 498, and died in 535. She was the mother of Athalaric by Eutharic. She inherited her father's possessions, as guardian of her son; but by endeavoring to educate him in the manners and learning of the more polished Romans, she offended her nobles, who conspired against her, and obtained the government of the young prince. Athalaric was inured by them to debauchery, and he sunk under his excesses at the early age of seventeen, in the year 534. The afflicted mother knew not how to support herself against her rebellious subjects but by taking as her husband and partner on the throne her cousin Theodatus, who, to his everlasting infamy, caused her to be strangled in a bath, 535.

For learning or humanity, she had few equals in her time. She received and conversed with ambassadors from various nations without the aid of an interpreter.

The emperor of Constantinople sent an army against her murderer, under the celebrated general Belisarius, who defeated and dethroned him.

Brunehaut *continued.*

quished at Toul and at Tolbiac, and slain with his family in 612. Thierry suddenly died soon after, and Brunehaut seemed about to ascend the throne again, when she was opposed by Clotaire II., son of Fredegonda, at the head of an army of Burgundians and Austrasians. She encountered the enemy on the banks of the Aisne, but her troops refused to fight, and Brunehaut fell into the hands of the son of Fredegonda, who reproached her with having caused the death of ten kings or sons of kings, exposed her for three days to torture and to the insults of the soldiers, and then bound her by a foot and an arm to the tail of a wild horse. Her remains were then burned, and the ashes scattered to the winds.

Brunehaut has been diversely judged by historians, being by some accused of monstrous crimes, and extravagantly praised by others.

RADEGONDE.

A. D. Sixth Century.

A COURAGEOUS AND PIOUS QUEEN.

RADEGONDE, or Radegunda, daughter of Berthar, a prince of Thuringia, flourished in the early part of the sixth century. Having been carried as a prisoner to France in the twelfth year of her age by Clotaire V., at that time king of the district whose capital is now called Soissons, she was educated in the Christian religion, and when she reached a maturer age was induced, very reluctantly, to become his wife. Her own wish having been to become a nun, her married life was in great measure given up to works of charity and religion, and Clotaire complained that he "had married a nun rather than a queen."

Radegonde spent six years in this way, during all which time Clotaire obstinately refused to let her go into a convent. A brother of the young queen had been taken prisoner at the same time and as he grew up he showed so much of the pride and temper of his race that Clotaire had him put to death. This was too much for Radegonde to endure, and Clotaire, not wishing to be annoyed by her grief, allowed her to go to Medard, bishop of Noyon, whose reputation for sanctity had extended throughout all France, for consolation. When she arrived at Noyon she found Medard in his cathedral, and immediately exclaimed: "Priest of God! I wish to leave the world, and consecrate myself to the Lord." At these words the guard who accompanied her crowded around her, and protested against such an act. While Medard hesitated as to what course he should take, Radegonde fled to the sacristy, threw the dress of a nun over her royal apparel, and returning said to Medard, "If you refuse to receive me, if you fear man more than God, you will have to answer for it before the Shepherd of the flock."

These words put an end to the uncertainty of the bishop. He annulled, on his own authority, the forced marriage of the queen, consecrated her to God, and sent away the soldiers, who could offer no further opposition.

Radegonde went to Tours for greater safety, and when Clotaire, still ardently attached to her, sent to reclaim her, she fled to Poitiers. Here

QUEEN BERTHA.

A. D. Sixth Century.

FOUNDER OF THE CHRISTIAN CHURCH IN CANTERBURY.

THIS noted woman was the daughter of Cherebert, king of Paris. She married Ethelbert, king of Kent, who succeeded to the throne about the year 560. Ethelbert was a pagan in religion, but Bertha was a Christian, and in the marriage treaty she stipulated for the free exercise of her religion, and took with her a French bishop. By her influence Christianity was introduced into England; for so exemplary were her life and conduct that she inspired the king and his court with a high respect for her personally and likewise for the religion by which she was influenced. The pope, taking advantage of this, sent forty monks, among whom was St. Augustine, to preach the gospel and further the work of Christianization. Under the protection of the queen they soon found means of communication with the king, who finally submitted to public baptism.

Christianity proved the means of promoting knowledge and civilization in England, and this convert king enacted a body of laws which was the first written code promulgated by the northern conquerors. Thus largely to the influence of the pious queen Bertha was due the impulse of redeeming England from paganism; and moreover to her belongs the glory of planting the first Christian church in Canterbury. She was later canonized by the church.

Radegonde *continued.*

the energetic remonstrance of Germain, bishop of Paris, obliged him to leave her, and he allowed her to found a convent there, which she did about 550, where she passed the rest of her life. She was at first abbess of this convent, but after it was firmly established she gave up her authority to a younger woman, whom she called Agnes, and lived for the remainder of her life as a simple nun. Her convent held a high reputation in that age for the devotion of its members to religion, and also for their cultivation of literature and the arts.

Radegonde died at Poitiers, August 13, 587. She was afterwards canonized.

CHRODIELDE.

A. D. Sixth Century.

THE VICTIM OF HER OWN IGNOBLE AMBITION.

CHRODIELDE was a nun, inmate of the convent founded by Radegonde at Poitiers, who caused the temporary dispersion of this powerful community. Soon after Radegonde's death, in 587, Chrodielde, who pretended that she was the daughter of the late king Cheribert, induced many of the nuns to take an oath that as soon as she succeeded in forcing the abbess Leubovère to leave the convent, by accusing her of several crimes, they would place her at their head. She then, with more than forty nuns, among whom was Basîne, daughter of Chilperic, went to Tours, where she wished to place her companions under the care of Gregory, bishop of Tours, while she went to lay her complaint before Gontran, king of Burgundy.

Gregory advised her to return, but in vain; and Chrodielde went to make her petition to the king, who promised to examine into the cause of her dissatisfaction.

Chrodielde would not return to the cloister, but went, with her companions, into the cathedral of St. Hilary, while the bishops, whom the king had sent, were investigating the affair. Here she collected around her for her defense, thieves, murderers, and criminals of all kinds, who drove away with violence the bishops who came to disperse them.

Childebert, king of France, sent orders that these disturbances should be repressed by force if necessary; but Chrodielde, at the head of her banditti, made such a violent resistance that it was with difficulty the king's orders were executed.

The abbess of St. Radegonde was tried by the tribunal of bishops on the charges of severity, ill-treatment, and sacrilege, which Chrodielde had preferred against her, and found entirely innocent of everything but too great indulgence. Chrodielde and her followers were excommunicated on account of their violent conduct, and their attack on the convent and the abbess Leubovère, which latter they had drawn through the streets by the hair, and afterwards imprisoned.

THEODORA.

A. D. 508-548.

WIFE OF JUSTINIAN, FOUNDER OF THE CIVIL LAW.

THEODORA, Empress of the East, the wife of Justinian, was famous for her beauty, intrigues, ambitions, and talents, and for the part she acted in the direction of affairs, both in the church and state, in the reign of her husband.

She was born probably in Constantinople, though according to some in Cyprus. According to Procopius she was the daughter of Acacius, a bear-feeder of the amphitheater at Constantinople to the Green Faction.

By the death of her father her mother was left destitute, with three daughters, Comito, Theodora, and Anastasia, none of whom was over seven years of age. The three successively appeared on the stage as pantomimic dancers, an occupation held in general contempt. In the *Anecdota*, attributed to Procopius, scandalous stories are narrated of Theodora's youth, which it is impossible to verify or wholly refute. In 525, she married the consul Justinian, who had obtained from his uncle Justin I. abrogation of the law which forbade marriage between a senator and a woman of servile origin, or who had appeared on the stage. In 527 Justinian succeeded to the throne, and she was made co-regent..

During the twenty-three years of married life she showed herself his worthy consort. Her courage and judicious counsels prevented his deposition at the revolt of the Nika in 532, and in all questions of administration she took a notable share. No female sovereign manifested larger interest in the unfortunate and destitute of her own sex, or strove more earnestly to alleviate their condition. It is supposed that thus she sought to atone for the possible faults of her own youth. She retained her ascendency over the mind of Justinian to the last. He consulted her in everything, and allowed her to interfere directly in the government of the empire. Her only child by him was a daughter.

Theodora was of small stature, pale, delicate, vivacious, graceful, had expressive eyes, and was fascinating in manner. She died of cancer in 548, at Pythia, near Broussa, whither she had gone for the baths.

FREDEGONDA.

A. D. 545-597.

ROYAL RIVAL OF QUEEN BRUNEHAUT.

FREDEGONDA, a Frankish queen, and rival of the famous Brunehaut, was born about the year 545 and died in 597. She was maid of honor to Audovera, queen of Chilpéric I. of Neustria, and the king being captivated by her beauty made her his concubine. She contrived by a trick the repudiation of the queen, but was disappointed by the marriage of Chilpéric with Galsuinda, a Visigoth princess and sister of Brunehaut, who had been married to his brother Sigebert, king of Austrasia.

Attributing this marriage to the influence of the Austrasian queen, Fredegonda vowed deadly hatred to both sisters. She removed Galsuinda by assassination, became her successor, and brought about a war between the two brothers, in which Sigebert was victorious, but soon fell by the hands of assassins.

Brunehaut, who became her captive, escaped death and returned to her own country ; but Meroveus, the son of Chilpéric by his first wife, who had been secretly married to her, fell a victim to the revenge of his stepmother.

A series of atrocious crimes followed. Pretextatus was treacherously murdered ; Clovis, the brother of Meroveus, was executed on the false accusation of having caused the death of Fredegonda's three children ; the mother of the princes was strangled, their sister outraged and confined in a convent. Finally she contrived the assassination of her husband, and assumed the government in the name of her son Clotaire. She now successfully renewed the war against Austrasia, and remained in power until her death, which occurred suddenly in 597. She was buried in the monastery of St. Vincent, since, St. Germain-des-Pres.

Half the cruelties committed by this woman, whose ambition and intellect seem to have been equaled only by her crimes, have not been related in history. She tortured and murdered without the slightest remorse all who opposed her will. The only womanly affection she exhibited was her love for her children.

AYESHAH.

A. D. 610-677.

SECOND WIFE OF MAHOMET.

AYESHAH, the favorite wife of Mahomet, and daughter of Abu-Bekr, the first caliph, was born at Medina about 610 A. D. At the time of her marriage to the Prophet she was only nine years of age. She had no children but his affection for her continued until death, and he expired in her arms. After his death, she was regarded with great veneration by the Mussulmans as filled with an extraordinary portion of Mahomet's spirit. They gave her the title of "Mother of the Faithful," and consulted her on important occasions.

Ayeshah entertained a strong aversion for the caliph Othman; and she had actually formed a plot to dethrone him, with the intention of placing in his stead her favorite Telha, when Othman was assassinated by another enemy, in a sedition.

The succession of Ali was also strongly opposed by Ayeshah. Joined by Telha and Zobier, at Mecca, she raised a revolt, under the pretense of avenging the murder of Othman; an army was levied, which marched toward Bassora, while Ayeshah, at its head, was borne in a litter on a camel of great strength. On arriving at a village called Jowab, she was saluted with the loud barking of the dogs of the place, which, reminding her of a prediction of the Prophet in which the dogs of Jowab were mentioned, so intimidated her that she declared her resolution not to advance a step. It was not till a number of persons had been suborned to swear that the village had been wrongly named to her, and till the artifice had been employed of terrifying her with a report of Ali's being in the rear, that she was prevailed upon to proceed.

She was refused admittance into the city. In the end, however, her troops gained possession. Ali assembled an army and marched against her. Ayeshah violently opposed all pacific counsels, and resolved to proceed to the utmost extremity. A fierce battle ensued in which Telha and Zobier were slain. The combat raged about Ayeshah's camel, and an Arabian writer says that the hands of seventy men who successively held its

FATIMA.

A. D. 606-632.

DAUGHTER OF MAHOMET. FOUNDER OF THE MOSLEM FAITH.

FATIMA, the only daughter of Mahomet, and mother of all Arabian dynasties, was born in Mecca about 606 A.D. In the year 623 she married her cousin Ali, who afterwards became a caliph. Turkish writers assert that the archangels Michael and Gabriel acted as guardians to the bride, and that seventy thousand angels joined the procession. Fatima died a few months after her father.

The Fatimites, or descendants of Fatima, became a powerful Arab dynasty which ruled for two and one half centuries in Egypt and Syria, while the Abbaside caliphs reigned at Bagdad. They first attained to empire under Abu Mohammed Obeidallah, who, A. D. 909, announced himself in Syria as the director of the faithful, foretold by the Koran, and expected as the Messiah by a class of heterodox Mussulmans. Denounced by the caliph, he fled to Egypt, and traversed the whole of the north of Africa to Sedjelmessa, where he was imprisoned. He was delivered and recognized as a messenger from heaven, by Abu Abdallah, who had just overthrown the African dynasties. He made himself master of northern Africa.

On the death of Adhed in 1171, the dynasty of the Fatimites was extinguished, and a new one established by the great Saladin.

Ayeshah *continued.*

bridle were cut off, and that her litter was stuck so full of darts as to resemble a porcupine. The camel, from which this day's fight takes its name, was at length hamstrung, and Ayeshah became a captive. Ali treated her with great respect, and sent her to Medina on condition that she should live peaceably at home, and not intermeddle with state affairs.

Her resentment afterwards appeared in her refusal to suffer Hassan, the unfortunate son of Ali, to be buried near the tomb of the Prophet, which was her property. She seems to have regained her influence in the reign of the caliph Moawiyah. She died A. D. 677, aged sixty-seven, having constantly commanded a high degree of respect from the followers of Mahomet, except at the time of her imprudent expedition against Ali.

SALADIN, THE MOHAMMEDAN CONQUEROR.

SALADIN.

Reproduced from the painting by Gustave Doré, a native of Strasburg. Doré excelled as a painter, designer, and sculptor, having astounding facility of hand and a wealth of imagination. His "Mountebank's Family," "Night of the Crucifixion," and "Dante and Virgil" have already become classic.

THEODELINDA.

m. A. D. 589. d. 628.

ZEALOUS IN SPREADING CHRISTIANITY.

THEODELINDA, daughter of Garibaldo, duke of Bavaria, and queen of the Lombards, is celebrated because of her instrumentality in converting the Arian Lombards to the Roman church.

She was at first betrothed to Childebert, son of the haughty Brunehaut, but was rejected by her. She afterwards, in 589, married Autari, king of the Lombards, with whom she lived in great affection ; nevertheless he died in 590, and not without suspicion of having been poisoned.

Theodelinda became the mediator between the Lombards and the Catholic church, and early became imbued with its doctrines. She then solemnly placed the Lombard nation under the patronage of St. John the Baptist, and at Monza she built in his honor the first Lombard church, and the royal palace near it. Under her direction, too, the relics of St. Augustine were brought to be placed in the church at Pavia.

The people were very much attached to her ; but that turbulent age seemed to require a stronger hand than that of a young girl to sway the rod of the empire. She therefore found it expedient to contract a second marriage with Flavius Agilulphus, who, as her husband, was invested with the ensigns of royalty before a general congress at Milan. She was destined to be a second time a widow. Agilulphus died in 615. From that time she assumed the government as regent, which she maintained with vigor and prosperity.

Theodelinda encouraged and improved agriculture ; endowed charitable foundations, and, in accordance with what the piety of that age required, built monasteries. What was more extraordinary, and seems to have been rarely thought of by the men sovereigns of that day, she reduced the taxes, and tried to soften the miseries of the inferior classes. She died in 628, bitterly lamented by her subjects.

Few men of this time have exhibited powers of mind so well balanced as were those of Theodelinda ; and this unusual sense of the just and true fitted her for the manifold duties of government.

ERMENGARDE.

d. A. D. 773.

THE UNHAPPY QUEEN OF CHARLEMAGNE.

THE life of this queen is but a recital of her misfortunes. The precise date of her birth is not known. She was the daughter of Desiderio or Didier, as he is generally named by English writers, king of the Lombards, and his queen Ausa.

Charlemagne ascended the throne of France in 768. Two years after, his mother Bertrade, making a journey into Italy, was struck by the flourishing state of Desiderio's kingdom, as well as by the beauty and attractive charms of his daughter Ermengarde. She then formed the plan of a double marriage with this family, allotting Ermengarde to Charlemagne, and her own Ciola to Adelchi, son of Desiderio. This scheme was opposed by the existing Pope, Stephen III., who used many arguments to dissuade France from the connection. The influence of Bertrade, however, prevailed, and she had the satisfaction of taking home with her the young princess, for whom she cherished a warm affection.

At first everything was done to bring pleasure and happiness to the young queen. The particular friendship subsisting between her and her mother-in-law has been commemorated by Manzoni in beautiful and touching poetry. A terrible reverse, however, awaited her. Charlemagne, from causes now impossible to ascertain, repudiated her, and sent her ignominiously back to her family. He was entreated to revoke this cruel mandate, but in vain. After a year of deceptive happiness, Ermengarde returned to the court of Lombardy. Her father and brother received her with the utmost tenderness.

A little later, Ermengarde received intelligence that her faithless husband had just united himself to the young and lovely Ildegarde. This was to her a death-blow. She retired to a monastery founded by her parents, and of which her sister was abbess. Here her existence was soon terminated. She died in 773.

Adelard, a cousin of Charlemagne, was so disgusted with the unlawful marriage of his sovereign, that he became a monk.

IRENE.

A. D. 752-803.

EMPRESS OF CONSTANTINOPLE.

IRENE, the famous Byzantine empress, was born in Athens, about 752, and died on the isle of Lesbos, August 15, 803. She was an orphan and seventeen years of age, when her beauty and genius attracted the attention of the emperor Constantine V., who destined her to be the wife of his son and heir, Leo. Their nuptials were celebrated with royal splendor at Constantinople, in 769.

Obliged by her husband to abandon the worship of images, to which she had been educated, she, however, gained his love and confidence, and was appointed in his testament to administer the government during the minority of their son Constantine VI., then ten years of age. She immediately manifested her zeal for the restoration of images. For this object she assembled a council at Constantinople in 786, which was interrupted by the garrison of the capital. In the following year she called another council at Nice, in which the veneration of images was declared agreeable to Scripture and reason, and to the fathers and councils of the Church. With the iconoclastic controversy is connected the struggle between the mother and the son for supremacy.

As Constantine advanced toward maturity, he was encouraged by his favorites to throw off the maternal yoke, and planned the perpetual banishment of Irene to Sicily. Her vigilance disconcerted the project, and, while the two factions divided the court, the Armenian guards refused to take the oath of fidelity which she exacted to herself alone, and Constantine became lawful emperor. Irene was dismissed to a life of solitude in one of the imperial palaces, but her intrigues led to the formation of successive conspiracies for her restoration.

On the return of Constantine from an expedition against the Arabs in 797, he was dispatched by assassins.

Irene succeeded to the throne, and for five years ruled the empire with prudence and energy. Intercourse was renewed between the Byzantine court and that of Charlemagne, and Irene is said to have sent ambassadors

ABASSA.

Eighth Century A. D.

SISTER OF THE FAMOUS MOHAMMEDAN RULER.

ABASSA, a sister of Haroun al Raschid, a caliph of the Saracens, A.D. 786, was so beautiful and accomplished, that the caliph often lamented he was her brother, thinking no other husband could be found worthy of her. To sanction, however, a wish he had of conversing at the same time with the two most enlightened people he knew, he married her to his vizier, Giafar, the Barmecide, on condition that Giafar should not regard her as his wife. Giafar, not obeying this injunction, was put to death by order of the enraged caliph, and Abassa was dismissed from his court.

She wandered about, sometimes reduced to the extreme of wretchedness, reciting her own story in song, and there are still extant some Arabic verses composed by her, which celebrate her misfortune. In the divan entitled Juba, Abassa's genius for poetry is mentioned ; and a specimen of her composition, in six Arabic lines, addressed to Giafar, her husband, whose society she was restricted by her brother from enjoying, is to be found in a book written by Ben Abou Haydah.

She left two children, twins, whom Giafar, before his death, had sent privately to Mecca to be educated.

Irene *continued.*

to negotiate a marriage between that emperor and herself, and thus to unite the empires of the East and the West.

As her golden chariot moved through the streets of Constantinople, the reins of the four white steeds were held by as many patricians marching on foot. Most of these patricians were eunuchs, and by one of them, the great treasurer Nicephorus, she was ensnared to her ruin. He was secretly invested with the purple, and immediately arrested and banished Irene to the Isle of Lesbos. There, deprived of all means of subsistence, she gained a scanty livelihood by spinning, and died of grief within a year. Her protection of image worship has caused her to be enrolled among the saints in the Greek calendar.

MOHAMMEDAN WOMAN.

MOHAMMEDAN WOMAN.

Reproduced from a painting by J. L. Gérôme, one of most popular French artists, and a pupil of the celebrated Paul Delaroche. Gérôme has painted a variety of subjects, ancient and modern, which have gained him a foremost place in the modern French school. In 1885, at the Paris Salon, he was a medalist of honor; and twenty years prior to that time had been made a Member of the Institute.

JUDITH, QUEEN OF LOUIS I.

Ninth Century A. D.

CELEBRATED FOR HER MOTHERLY AMBITION.

JUDITH, the second wife of Louis le Debonnaire, son of Charlemagne, was a daughter of Welff, Duke of Bavaria. She was celebrated for her beauty and intellectual accomplishments, and succeeded in obtaining such a control over the king's affections that she governed not only the palace, but also exercised the greatest influence in the government.

Her eldest son, who afterwards reigned under the name of Charles the Bald, was born in 823; but as the king had already divided his estate between the sons of his former marriage, there was nothing left for him. Judith immediately exerted herself to obtain a kingdom for her child, and consequently by the consent of Lothaire, eldest son of Louis, such a possession was obtained.

Pepin, the second son of Louis, having convinced Lothaire of his folly in yielding up his possessions at the request of Judith, induced him to unite with himself in a rebellion against Judith and Louis. In 829, they surrounded Aix, took Judith and her husband prisoners, and, accusing Judith of too great intimacy with Bernard, her prime minister, forced her to take the veil, in the convent of St. Radegonde.

They, however, permitted Judith to have a private interview with her husband on condition that she should urge him to immediate abdication. This she promised to do; but, instead, advised Louis to yield to circumstances and go to the monastery of St. Medard, at Soissons, but not to abdicate the crown. The king followed her advice, and in 830, Lothaire, having quarreled with his brother, restored the crown to Louis, who immediately recalled Judith.

The pope released her from her conventical vows, and she cleared herself by an oath from the accusation of adultery that was brought against her.

In 833, the emperor was again betrayed and deposed by his children, although Judith had exerted herself in every way, even by cruelty, to re-

ANGELBERGA.

Ninth Century A. D.

QUEEN OF LOUIS II, KING OF ITALY.

ANGELBERGA, Empress of the West, wife of Louis II., emperor and king of Italy, is supposed to have been of illustrious birth, though that is uncertain. She was a woman of courage and ability; but proud, unfeeling, and venal. The war in which her husband was involved with the king of Germany was especially rendered unfortunate by her pride and rapacity.

In 874, Angelberga built, at Plaisance, a monastery, which afterwards became one of the most famous in Italy. After the death of Louis, Angelberga remained at the convent of St. Julia, in Brescia, where her treasures were deposited. In 881, Charles the Fat, of France, caused Angelberga to be taken and carried prisoner into Germany, lest she should assist, by her wealth and political knowledge, her daughter Ermengarde, who had married Boron, king of Provence, a relative of Charles. She was released, however, through the intervention of the pope. It is not known when she died.

Angelberga had two daughters, Ermengarde, who survived her, and Gisela, abbess of St. Julia, who died before her parents.

Judith *continued*.

tain for her weak husband the power he could not keep for himself. After a year of confinement, Louis was again placed on the throne; and by the new division of the empire, arranged in 839, Judith had the satisfaction of seeing her son placed in possession of a large share of those estates from which he had seemed forever excluded.

Louis the Mild died in 840, and Judith survived him only three years. She died at Tours.

In her heart the mother's ambition was the predominating power. All her efforts were devoted to securing what she deemed to be an equitable partition of the royal patrimony.

ETHELFLEDA.

d. A. D. 922.

THE MARTIAL WIFE OF ETHELDRED, EARL OF MERCIA.

ETHELFLEDA, eldest daughter of Alfred the Great, and sister of Edward I., king of the West Saxons, was wife to Etheldred, Earl of Mercia. She was of a masculine temperament and, after the birth of her first child, she made a vow of chastity and united with her husband in his profession of arms. She retained a cordial friendship for her husband and together they performed numerous acts of munificence and valor. Together they assisted Alfred in his wars against the Danes, whom they prevented the Welsh from succoring. Not less pious than valiant, they restored cities, founded abbeys, and protected the bones of departed saints.

After the death of her husband, in 912, Ethelfleda assumed the government of Mercia; and, emulating her father and brother, commanded armies, fortified towns, and prevented the Danes from re-settling in Mercia. Then, carrying her victorious arms into Wales, she compelled the Welsh, after several victories, to become her tributaries. In 918 she took Derby from the Danes; and in 920 Leicester and York. Having become famed for her spirit and courage, the titles of lady and queen were judged inadequate to her merit, and, in addition to these, she received those of lord and king.

Her courage and activity were employed in the service of her country till her death, in 922, at Tamworth, in Staffordshire, where she was defending against the Danes. Her body was interred in the porch of the monastery of St. Peter, in Gloucester, which she had in concert with her husband erected. She left one daughter, Elswina.

The death of Ethelfleda was deeply regretted by the whole kingdom, especially by her brother Edward, to whom she proved equally serviceable in the cabinet and in the field. Ingulphus, the historian, speaks of the extraordinary courage and other masculine virtues of this princess, and pays just tribute to her diplomatic skill as well as to her martial qualities.

GERBERGE.

Tenth Century A. D.

COURAGEOUS WIFE OF LOUIS IV. OF FRANCE.

GERBERGE, queen of Louis IV. of France, was the daughter of Henry, who became king of Germany in 918. She married first Gislebert, Duke of Lorraine, who was drowned in the Rhine. In 940 she married Louis IV., whose crown was secured to him by Hugh, Count of Paris, and William, Duke of Normandy. Five years after her royal husband was taken prisoner by the Normans, while endeavoring to free himself from the tutelage of Hugh.

Hugh the Great, Duke of the Franks, wished to obtain possession of him ; but the Duke of Normandy consented to give him up only on condition that Louis' two sons should become hostages for their father. Hugh sent to demand them of Gerberge, but she refused, well knowing that the race of Charlemagne would be entirely destroyed if the father and children were all prisoners. She sent only the youngest son with a bishop ; so, Louis not being set free, Gerberge sent to demand aid from her brother Otho, king of Germany. Louis was at length liberated, by Otho's assistance, and he confided to Gerberge the defense of the town of Rheims, in which she shut herself up with her troops.

In 954 Louis died, and Gerberge exerted herself effectually to have her eldest son Lothaire, although hardly twelve, placed on his father's throne. She and her brother Bruno, Duke of Lorraine, were appointed regents. She marched with her young son, at the head of an army, and besieged Poitiers ; and, in 960, she retook the city and fortress of Dijon, which had been treacherously given up to Robert of Treves, and had the traitor beheaded in the presence of the whole army.

Lothaire reigned till 986, and was succeeded by his son Louis V., the last of the Carlovingian dynasty, who reigned a single year under the protection of Hugh Capet. Louis V. was poisoned either by his mother or his wife, both of whom were dissolute women, and was succeeded by Hugh, the founder of the Capetian dynasty.

COURT LIFE IN GRANADA.

Reproduced from a painting by Edward Richter, a Parisian genre and portrait painter. The "Jewess of Morocco," "At the Fortune-Teller's," "Salome," and the "Bazaar in Tunis," by the same artist, have been received with much favor.

COURT LIFE IN GRANADA.

GENERAL CONDITIONS DURING THE DARK AGES

FROM 500 TO 1100 A. D.

THE difficulty of tracing any well defined line of development during this period is very well recognized by all competent authorities. This is not difficult to understand when the chaotic political condition of Europe is taken into account, following closely upon the disruption of the Roman Empire, and extending down to the time of the first Crusade. Nevertheless, a number of elements were present and potent in giving woman whatever distinctive impress she may have had during this sterile period,— sterile, it must be remembered, with respect to a highly organized social order. The most prominent of these elements or forces were Christianity, feudalism, and chivalry, in their actual relations with domestic life ; and in order to measure the peculiar influence of these institutions, it is desirable to invite attention to them separately.

Social and Political Changes

From the fall of the Roman Empire till the death of Charlemagne, A.D. 814, various attempts were made to re-establish the empire, but the warring of petty Germanic kings and the conflicting ambitions of rival aspirants were very generally effective in defeating its restoration. During this period, a great revolution had taken place in the condition, social and political, of the dominions of the Franks. The dynasty of the Merovingians, by its own discordant character and weakness, had fallen, and given way to another race of kings. Charlemagne gave to the royalty of the Franks a new character ; he possessed in a high degree the Roman spirit, and for a while he brought back into existence the Roman Empire, with all its powerful centralization. But Charlemagne's influence and power of government belonged to himself, and disappeared after his death, and thus this event was followed very quickly by utter disorganization throughout his vast dominions. Under the terrible invasions of the Northmen, which soon followed, not only all central power, but in a manner all power whatever, disappeared.

Out of this confusion arose an entirely new state of society, which we know as the feudal system.

Under feudalism, all central power had become paralyzed, and the great lords, with their vast territories, had by the existing system no armed force to defend them. Under these circumstances they introduced a new method of distributing their lands, which was by granting it hereditarily on the condition that the tenant was bound not only to cultivate the portion of land he held, but to perform certain military services according to its extent; or, in other words, he was bound to furnish to his superior lord in time of war so many armed men for so many acres.

Feudal System

Touching the bond of feudalism, M. Sismondi makes the following observations: —

"The essence of the feudal bond was the military service; the vassal engaged himself for the defense of his lord, towards and against all, to render this service, either alone, or with a greater or lesser number of knights and followers in arms, according to the dignity of his fief; this service was to last during a number of determined days. On the other hand, the lord bound himself so completely to protect his vassal, that he engaged himself to entire restitution if the vassal was ejected from his fief. To these engagements, which formed the essence of the feudal contract, others were joined, the nature of which seemed more chivalric, and the observation of which was likewise confided to the guarantee of the point of honor. Thus the vassal was bound, if his lord lost his horse in battle, to give him his own in exchange; he was to cover him with his body in danger, to deliver himself up to prison for him, or in hostage, to keep his secrets, to reveal to him the machinations of his enemies, to defend, in fine, his honor, and that of all the members of his family."

This system brought with it new institutions and new forms of life. Under it the landed aristocracy assumed and exercised, each with his own domains, sovereign power, legislative, judicial, and military, and thus the state was transformed into a number of little sovereignties. The new lords of the land formed alliances among themselves, or made war upon each other at their own will, and their whole aim was to keep themselves in a prominent state of defense. The old residences, which had consisted in a confused mass of buildings

Feudal Institutions

with little or no capability of defense, were now abandoned, and their places were supplied by almost impregnable fortresses. The castle, indeed, is become, in a manner, the symbol or image of feudalism.

Feudal Castle

In this fortress, placed at a distance from all social life without, the lord and his lady lived in a complete state of isolation. Without occupation in this solitary abode, life at home must have been so wearisome that the great desire of the male part of the household would be to be absent from it; and hence we find the possessors of fiefs passing their time on the high road, in adventures of every kind, wars, plunderings, and anything which promised violent activity. The coarseness and ferocity which arose out of this life threw a new impediment in the way of social and intellectual improvement, and these early ages of feudalism were, indeed, ages of darkness. Yet, as one of the ablest of our modern historians has observed, "at the same time that castles opposed so strong a barrier to civilization, while it had so much difficulty in penetrating into them, they were in a certain respect a principle of civilization; they protected the development of sentiments and manners which have acted a powerful and salutary part in modern society; everybody knows that domestic life, the spirit of family, and particularly the condition of woman in modern Europe are highly developed.

Castle Life

"Among the causes which have contributed to this development, we must reckon life in the castle, the situation of the possessor of the fief in his domains, as one of the principal. Never, in any other form of society, has the family been reduced to its most simple expression, the husband, the wife, and the children, and been so bound, so pressed together, separated from all other powerful and rival relations. In the various other states of society, the head of the family, without quitting home, had numerous occupations and diversions, which drew him from the interior of his dwelling, and prevented it from being the center of his life. The contrary was the case in feudal society. So long as he remained in his castle, the possessor of the fief lived there with his wife and children, almost his only equals, his only intimate and permanent company. This being obliged to live habitually in the bosom of his family with his wife and children gave rise to domestic ideas of great influence."

Moreover, when the possessor of the fief left his castle to seek war and adventures, his wife remained in it, and in a situation wholly different from that in which women had hitherto always been placed. She remained mistress, chatelaine, representing her husband, charged in his absence with the defense and honor of the fief. This elevated and almost sovereign position, in the very bosom of domestic life, often gave the women of the feudal epoch, a dignity, courage, virtue, and a distinction, which they had not displayed under other circumstances, and contributed, no doubt, to their moral development, and to the general progress of their condition.

This is not all. The importance of children in the feudal mansion, of the eldest son more especially, was much greater than anywhere else.

Children

This brought forth not only natural affection, and the desire to transmit his property to his children, but also the desire to transmit to them that power, that superior position, that sovereignty inherent in the domain. The eldest son of the lord was, in the eyes of his father and all his people, a prince, an heir presumptive, the depository of the glory of a dynasty.

So that the weakness as well as the good sentiments of human nature, domestic pride as well as affection, combined to give the spirit of the family more energy and power.

Add to this the influence of Christian ideas, which we have merely noted in passing, and it may be comprehended how this life of the castle, this solitary, gloomy, hard situation, was favorable to the development of domestic life, and to that elevation of the condition of woman which holds so great a place in the history of civilization.

As a wife, at the time of the fullest development of the feudal system, woman had become, instead of the slave and property of her husband, his

Advance of Woman

equal, and, in most of the relations of life, an independent agent. She had become capable of holding independent power of her own, which was something more than reflecting that of her husband. She was now an heiress, carrying with her as her dower, castles, and domains, and provinces, with numerous vassals; she could be guardian of the manor, regent of the state, and as such, sign

deeds and share in all obligations imposed by peace or war. Many of the great ladies of the middle ages ruled over extensive territories, and took a very active part in political affairs. In the household her position had been equally advanced, and she was looked upon with a different kind of respect. Instead of serving the wine to the guests, she sat at the table, and hers was the place of honor, by the side of her lord. When her lord was absent, the lady of the house was at the head of the board. The lady of the castle, too, had the direction and control of the whole family, which was often very numerous, and entailed large responsibility.

Under these circumstances, there arose a peculiar form of sentiment between the two sexes, one of which had not been known in the same guise before.

Rise of Chivalry

The lady of the castle, as the head of the household, represented womankind in full consciousness of independence and self-consciousness, and this consciousness had been communicated to the rest of the sex within the castle walls. When woman obtains this position, it immediately makes itself felt upon the other sex, and under it the harshness and ferocity which were naturally among the first characteristics of feudalism were gradually exchanged for elegance of manners and sentiments which were new to society. Out of this state of things arose two words which will never be forgotten. These words are *courtesy* and *chivalry*. Courtesy meant simply the manners and sentiments which prevailed in the feudal household ; and was, above everything, that which distinguished the society inside the castle from that without, from the people of the country, and it is universally allowed that it was the influence of the female sex which fostered it. Chivalry arose from the same source, but took on bolder forms and addressed itself to a somewhat different task. The knight learned to look upon woman as his patron and mistress and upon himself as her servant, and as bound to offer himself in her defense.

But though all the principles of chivalry and gallantry were universally acknowledged and talked of, the things themselves sank into forms and matters of show and ostentation,— to the tournament and the joust,— and left their greatest impress on romance and letters.

Feudal society was, in comparison to what had gone before it, polished

and brilliant, and presented many great qualities, but under the surface it was far from being pure. The whole society in the castle mixed together on something like a footing of equality, and where the lord of the castle appointed one of the young bachelors to serve one of his daughters, it might and according to the romances, sometimes did, end in marriage. During a considerable portion of the day, the inmates were engaged in playing together at different amusements and games, and we can perceive in the descriptions given, that these were often suggestive of anything but chaste feelings, while the language in common use among both sexes was far from delicate. All these were combined with an extreme intimacy between the two sexes, who commonly visited each other in their chambers or bedrooms. Thus we may easily understand how all these customs would join in giving great license of tone and character to female society during the feudal period.

Morals and Amusements

It has been stated that feudalism raised woman to a higher place in domestic life ; that whereas before she was in a state of subjection, under the feudal system she exercised independent power. Undoubtedly, as a wife, woman was a gainer. The mantle of authority with which her husband was invested, fell upon her whenever he was temporarily absent. The management of a feudal household certainly gave the lady of the house a dignity and imposed upon her responsibilities which secured her respect and gave her freedom of action. She was called upon to direct a little army of subordinates, and was her husband's partner and equal. But this improvement in the status of woman is not discernible except in the governing classes. The women without title, rank, position, wealth, the women of everyday life, profited little. They shared in the subjection of their fathers, brothers, and husbands, and they enjoyed none of the privileges which the feudal system conferred on their more highly placed sisters. In a state of society where the mass of the people were in a dependent position, it is not likely that any special freedom would be granted to or even claimed by women. Under feudalism there was no sort of independence possible to women who were not born to wealth or rank.

Elevation of the Wife

Women were under a twofold sovereignty — that of the feudal lord and

of their male relatives. No woman in any position of life could be said to be a free agent.

Legal Restraints

If she were a great heiress, she was disposed of in marriage as best suited the king and his council without regard to her wishes. In the case of a vassal's daughter, the consent of the feudal lord must be obtained to her marriage. Every tenant paid a sum of money to the lord on the marriage of his daughter, and this tax was even levied in the case of granddaughters. A couple could not be betrothed without the permission of their feudal lord, and if they failed to obtain his consent they were subject to a fine. A woman living on the estate of a feudal lord was regarded as, in a manner, his property. If she married a stranger and left the manor, the lord was entitled to compensation, as being deprived of part of his "live stock."

Powerful as was the Church in these ages, it was not able to protect women outside the shade of the cloister. And it will be readily understood

Position of the Church

how great was the influence of the priest in an age when the mass of the people were so little able to think and judge for themselves, in an age when the supernatural encompassed daily life with terrors, when the common laws of nature were dim mysteries, when disease and misfortune were ascribed to the malevolence of witches and evil spirits. The Church was the supreme arbiter, and to question her decrees was to incur the risk of eternal misery.

The powers of evil could only be exorcised by holy water and priestly aid, and lapses into sin were atoned for by substantial offerings. It was easy to persuade women, always more susceptible than men to the emotional and imaginative side of religion, that their dreams and fancies were divine warnings. And hence they fell easy prey to ecclesiastical tyranny.

But if the Church tyrannized over the people and took advantage of their ignorance, it was a great uplifting and civilizing power in their lives.

But for the Church the middle ages would have been one dark night of unillumined barbarism. The Church summed up in herself all that existed of knowledge and culture. It was the symbol of order, progress, and learning. In time of war it was a haven of peace. It was the Church that enabled women to live secure, sheltered lives in the midst of turmoils and

danger. It was the guardian of the people's consciences, and possessed over them a power of life and death.

Church and Everyday Life

Looked at from a lighter side, the Church was a potent factor in every-day life. Its festivals were one of the chief recreations of the people. To women especially, whose diversions were fewer than those of men, the feast days, with their processions and ceremonials, were welcome excitements. In the services of the Church, woman found an outlet for the gratification of her æsthetic sense, which nothing else afforded. If the main features of social life in this period be remembered, the sordidness of the dwellings, the absence of everything beyond the barest necessities in the majority of homes, the lack of indoor recreations, and of all the resources of modern times afforded by the means of locomotion, it will not appear strange that the Church as a social force should have wielded such power.

Conventual System

After the founding of the Benedictine order, in 530, regular nunneries were also founded, and the conventical system spread rapidly in every part of Europe. This created a new interest for women of all ranks and conditions. It is related in the annals of the English Heptarchy that no fewer than thirty kings and queens resigned their crowns and rank to live and die in religious houses. The veneration in which they were held, however, soon by its excess engendered abuses. As numbers of the feudalry, when past the age of enterprise, or in ill health, or disgusted with the world, took refuge in convents, and there ended their days, it was usual for them to leave large bequests, and even give their whole property, for the maintenance of these institutions, and, when nunneries were established, numbers of noble women chose a cloistered life. From these and other causes, a tide of wealth poured in, which caused a total alteration in the proper character of a system commenced with the most self-satisfying asceticism.

Influence of Monasticism

It is difficult to estimate the exact result of the influence of the establishment of monasticism upon the character and position of women. In the earlier monasteries of England the two sexes lived together in the same building, though they were bound to strict continence and chastity. Corruption however, soon introduced

itself. With the latter part of the eighth century, the nuns became proverbially dissolute in their character, and royal wives and mistresses were very frequently sought in the convents. But, on the other hand, it was in the nunneries that the education of girls of all classes was carried on. Convent schools were the only schools either for rich or poor, and the "sisters" the only women able to qualify themselves to become instructors. The nuns, again, were the chief dispensers of charity. Their duties were by no means confined to the cloister; but they went about among the people, teaching, advising, consoling, and discoursing on subjects with which convent sisters are supposed to have little acquaintance.

It is frequently asserted, and with much force, that when the clergy labored to emancipate the female sex, it was not without self-interest. They had seen how the gentleness and pious spirit of the sex had assisted more than anything else in the early progress of Christianity. They sought, therefore, to substitute their own influence over woman for that of the family. The women were drawn away from earthly marriages to be, as they expressed it, married to Christ; that is, to enter the monasteries, and become nuns. The religious houses were thus filled with women who had either separated from their husbands, or refused to accept the husbands designed for them by their fathers, usually under the protection, if not under the encouragement, of the ecclesiastics.

It appears that a man could divorce himself almost at pleasure; and if he and his wife agreed to separate, each was at liberty to marry again without publicly assigning any cause for their separation.

Divorce

This view of marriage was attributable very largely to the influence and precepts of the Roman law, which continued to persist throughout the Middle Ages as a body of very important precedents. No legal process was required, although the abuse of the power of divorce was sometimes punished. Not until the time of Justinian did divorce by consent of both parties become subject to any restrictions. This famous law-maker was instrumental in counteracting numerous marital abuses, with a view mainly to public decorum and the comfort of individuals. It is a remarkable illustration of the Roman view of marriage that, in view of what must have been the great social evil o'

capricious divorce, the right of either party to dissolve the marriage was never successfully questioned.

The matter of divorce subsequently passed into the hands of the bishops, who not only assumed the right of giving their sanction to such separation, but of annulling a marriage at their own will for any cause they chose to assign. A very small cause of dissatisfaction was oftentimes considered a sufficient reason for ecclesiastical interference. But still from the pure Roman to the canon law the change was great indeed. The ceremony became sacred, the tie indissoluble. Those whom God hath joined let not man put asunder, was the first text of the new law of marriage, and against such a prohibition social convenience and experience pleaded with much less hope of success. While marriage once created became indissoluble, the impediments to marriage also multiplied. The tie of consanguinity was extended, while the power of dispensing with disabilities and the power of annulling marriage on the ground of such disabilities became more and more the peculiar prerogative of the Church.

So the Church, while with one hand it raised woman from the abasement into which she had been cast by paganism, lowered her with the other. It was ever careful to impress upon her its sense of her inferior status. The higher conception of womanhood was an ideal only, a theme for poets, a dream of saints ; the lower conception was the guide, the basis of everyday teaching. It was this lower conception, which, in different ways, determined woman's position in the social fabric of European life, until the dawn of a new light many centuries after.

BOOK FOUR

WOMAN

UNDER MEDIEVAL INSTITUTIONS

TO DISCOVERY OF AMERICA

1100 TO 1500 A. D.

ALNWICK CASTLE.

Reproduced from a photograph.

ANNA COMNENA.

A. D. 1083-1148.

GREEK HISTORIAN AND SCHOLAR.

ANNA COMNENA, daughter of the Greek emperor Alexius Comnenus, flourished about the year 1118. She renounced in her youth the amusements and occupations of her sex, to deliver up herself to a passionate fondness for study and letters.

After acquiring a large acquaintance with history and *belles-lettres*, she made marked progress in philosophy, notwithstanding the obscurity in which it was, in those times, involved. She later employed her acquirements in composing a history, in fifteen volumes, of the life and reign of her father,— a work which she entitled *The Alexiad;* eight of these books were published by Hæschelius in 1610; and the whole fifteen with a Latin version in 1651. In 1670 the learned Charles du Fresne published another edition with historical and philological notes.

Anna Comnena has been accused of partiality in this work, in which the actions of her father appear to greater advantage than in the writings of the Latin historians, who, it is not impossible, might have cherished prejudices against a Greek emperor. The truth is probably to be found by taking medium ground. The *Journal des Savans* thus speaks of Anna in 1675 :—

"The elegance with which Anna Comnena has, in fifteen books, described the life and actions of her father, and the strong and eloquent manner in which she has set them off, are so much above the ordinary capacity of women, as almost to excite a doubt whether she were indeed the author of the work. It is impossible to read the descriptions she has given of countries, rivers, mountains, towns, sieges, battles, the reflections she makes upon particular events, the judgment she passes upon human actions, with her digressions on various occasions, without perceiving that she must have been skilled in grammar, rhetoric, philosophy, and mathematics; nay, even that she must have possessed some knowledge of law, physics, and divinity — studies very rare and uncommon in her sex."

HELOISE.

A. D. 1101-1164.

PUPIL AND MISTRESS OF ABELARD.

HELOISE, who has been immortalized by Rousseau, as well as rendered famous by her unfortunate love for Abelard, was born about 1101, and died in 1164. Her parents are unknown, but she lived with her uncle, Fulbert, a canon of the cathedral of Paris. Her childhood was passed in the convent of Argenteuil, but, as soon as she was old enough, she returned to her uncle, who taught her to speak and write in Latin, then the language used in literary and polite society. She is also said to have understood Greek and Hebrew. To this education, very uncommon at that time, Heloise added great beauty, and refinement, and dignity of manner; so that her fame soon spread beyond the walls of the cloister, throughout the whole kingdom.

Just at this time, Pierre Abelard, who had already made himself very celebrated as a rhetorician, came to found a new school in that art in Paris, where the originality of his principles, his eloquence, and his great physical strength and beauty made a deep sensation. Here he saw Heloise, and commenced an acquaintance with her by letter; but, impatient to know her more intimately, he proposed to Fulbert that he should receive him into his house, which was near Abelard's school. Fulbert was avaricious, and also desirous of having his niece more thoroughly instructed, and these two motives induced him to consent to Abelard's proposal, and to request him to give lessons in his art to Heloise. He even gave Abelard permission to use physical punishment towards his niece, if she should prove rebellious.

"I cannot," says Abelard, "cease to be astonished at the simplicity of Fulbert; I was as much surprised as if he had placed a lamb in the power of a hungry wolf. Heloise and I, under pretext of study, gave ourselves wholly to love: and the solitude that love seeks, our studies procured for us. Books were open before us; but we spoke oftener of love than philosophy, and kisses came more readily from our lips than words."

The canon was the last to perceive this intimacy, although he was often

told of it, and heard daily the songs that Abelard composed for Heloise sung through the streets. When he did discover the truth, he was deeply incensed, and sent Abelard from the house. But he contrived to return, and carry off Heloise to Palais, in Brittany, his native country. Here she gave birth to a son, surnamed Astrolabe from his beauty, who passed his life in the obscurity of a monastery.

The flight of Heloise enraged Fulbert to the highest degree ; but he was afraid to act openly against Abelard, lest his niece, whom he still loved, might be made to suffer in retaliation. At length Abelard, taking compassion on his grief, sent to him, implored his forgiveness, and offered to marry Heloise, if the union might be kept secret, so that his reputation as a religious man should not suffer. Fulbert consented to this, and Abelard went to Heloise for that purpose ; but Heloise, unwilling to diminish the future fame of Abelard, by marriage, which must be a restraint upon him, refused to listen to him. She quoted the precepts and the example of all learned men, sacred and profane, to prove to him that he ought to remain free and untrammeled. She also warned him that her uncle's reconciliation was too easily obtained, and that it was but a feint to entrap him more surely. But Abelard was resolute and Heloise returned to Paris. There they were soon after married.

Fulbert did not keep his promise of secrecy, but spoke openly of the marriage, concerning which, when she heard of it, a protest came from Heloise that it had never taken place. This made her uncle treat her so cruelly, that Abelard, either to protect her from his violence, or to prove that the announcement of the marriage was false, took her himself to the convent of Argenteuil, where he ordered her to take the veil.

Twelve years passed without Heloise ever having mentioned the name of Abelard. She became prioress of Argenteuil, and subsequently lived a life of complete retirement. Abelard, hearing of her homeless situation, left Brittany and went to place Heloise in the little oratory of the Paraclete, which had been founded by him. Here Heloise exerted herself to the utmost to build up a convent, and was rewarded with unusual success.

She rarely appeared in public, but devoted herself almost wholly to prayer and meditation. She died May 17, 1164.

THE COUNTESS OF TRIPOLI.

Twelfth Century A. D.

DISTINGUISHED FOR BEAUTY AND KINDLINESS.

THE knights who had returned from the Holy Land spoke with enthusiasm of a Countess of Tripoli, who had extended to them the most generous hospitality, and whose grace and beauty equaled her virtue. Geoffrey Rudel, a gentleman of Blieux, in Provence, and one of those who were presented to Frederick Barbarossa in 1154, hearing this account, fell deeply in love with her without having seen her, and prevailed upon one of his friends, Bertrand d'Allaman, a troubadour like himself, to accompany him to the Levant.

In 1162 he quitted the court of England, whither he had been conducted by Geoffrey, the brother of Richard I., and embarked for the Holy Land. On his voyage he was attacked by a severe illness, and had lost the power of speech when he arrived at the port of Tripoli. The countess, being informed that a celebrated poet was dying of love for her on board a vessel which was entering the roads, visited him on shipboard, took him by the hand, and attempted to cheer his spirits.

Rudel, we are assured, recovered his speech sufficiently to thank the countess for her humanity, and to declare his passion, when his expressions of gratitude were silenced by the convulsions of death.

He was buried at Tripoli, beneath a tomb of porphyry, which the countess raised to his memory, with an Arabic inscription.

The transcribed verses, "On Distant Love," which he composed previous to this voyage, began thus: —

"Angry and sad shall be my way,
If I behold not her afar;
And yet I know not when that day
Shall rise, for still she dwells afar
God, who has formed this fair array
Of worlds, and placed my love afar,
Strengthen my heart and hope, I pray,
Of seeing her I love afar."

ELEANOR OF AQUITAINE.

A. D. 1122-1204.

QUEEN OF LOUIS VII. OF FRANCE.

QUEEN ELEANOR succeeded her father, William X., in 1137, in the fine duchy which at that time composed Gascony, Saintonge, and the comté de Poitou. She married the same year Louis VII., king of France, and went with him to the Holy Land. She soon gave him cause for jealousy, from her intimacy with her uncle, Raymond, count of Poitiers, and with Saladin; and after many bitter quarrels they were divorced under pretense of consanguinity, in 1152. Six weeks afterwards, Eleanor married Henry II., duke of Normandy, afterwards king of England, to whom she brought in dowry Poitou and Guienne.

Eleanor had four sons and a daughter by her second husband. In 1162, she gave Guienne to her second son, Richard Cœur de Lion, who did homage for it to the king of France. She died in 1204. She was very jealous of her second husband and showed the greatest animosity to all whom she regarded as rivals. She incited her sons to rebel against their father, and was, in consequence, thrown into prison, where she was kept for sixteen years.

In her youth she was remarkably beautiful, and in the later years of her varied life she showed evidences of a naturally noble disposition. As soon as she was liberated from her prison, which was done by order of her son Richard on his accession to the throne, he placed her at the head of the government. No doubt she bitterly felt the utter neglect she had suffered during her imprisonment; yet she did not, when she obtained power, use it to punish her enemies, but rather devoted herself to deeds of mercy and piety, going from city to city, setting free all persons confined for violating the game laws, which, in the latter part of Henry's life, were cruelly enforced. Miss Strickland thus closes her interesting biography of this beautiful but unfortunate queen: "Eleanor of Aquitaine is among the very few women who have atoned for an ill-spent youth by a wise and benevolent old age. As a sovereign she ranks among the greatest of female rulers."

BERENGARIA OF NAVARRE.

Twelfth Century A. D.

WIFE OF RICHARD THE LION HEARTED.

BERENGARIA of Navarre was a daughter of Sancho the Wise, king of Naples, and married Richard Cœur de Lion soon after he ascended the throne of England. Richard had been betrothed, when only seven years of age, to Alice, daughter of Louis VII., who was three years old. Alice was sent to the English court for her education.

The father of Richard Cœur de Lion, Henry II., fell in love with the betrothed of his son, and had prevented the marriage from being solemnized. But Richard, after he ascended the throne, was still trammeled by this engagement to Alice, while he was deeply in love with Berengaria. At length these obstacles were overcome. "It was in the joyous month of May, 1191," to quote an old writer, "in the flourishing and spacious isle of Cyprus, celebrated as the very abode of the goddess of love, did King Richard solemnly take to wife his beloved lady, Berengaria."

This fair queen accompanied her husband on his warlike expedition to the Holy Land. In the autumn of the same year Richard concluded his peace with Saladin, and set out on his return to England. But he sent Berengaria by sea, while he, disguised as a Templar, intended to go by land. He was taken prisoner and kept in durance by Leopold of Austria nearly five years.

Richard's profligate companions seem to have estranged his thoughts from his gentle, loving wife, and for nearly two years after his return from captivity, he gave himself up to the indulgence of his baser passions; but finally, his conscience was awakened, he sought his ever faithful wife, and she, womanlike, forgave him. From that time they were never parted till his death, which occurred in 1199.

She survived him many years, founded an abbey at Espan, and devoted herself to works of piety and mercy. "From her early youth to her grave, Berengaria manifested devoted love to Richard. Uncomplaining when deserted by him, forgiving him when he returned, and faithful to his memory unto death."

BLANCHE OF CASTILE.

Reproduced from the painting of Georges Moreau, French figure painter, and pupil of Cabanel. Moreau has painted numerous worthy pictures, of which probably the best known are "Potipher's Wife," "Death of Cleopatra," "The Family," and "An Egyptologist." He was honored with a medal by the Paris Salon.

BLANCHE OF CASTILE.

BLANCHE OF CASTILE.

A. D. 1187-1252.

GUARDIAN QUEEN OF FRANCE.

BLANCHE of Castile, queen of France, was the daughter of Alphonso IX., king of Castile, and of Eleanor, daughter of Henry I. of England. In 1200 she was married to Louis VIII. of France; and became the mother of nine sons and two daughters, whom she educated with great care, and in such sentiments of piety, that two of them, Louis IX. and Elizabeth, have been beatified by the Church of Rome.

On the death of her husband in 1226, he showed his esteem for her by leaving her sole regent during the minority of his son, Louis IX., then only twelve years old, and Blanche justified by her conduct in the trying circumstances in which she was placed, the confidence of her husband. The princes and nobles, pretending that the regency was unjustly granted to a woman, confederated against her; but by her prudence and courage, opposing some in arms, and gaining over others with presents and condescensions, Blanche finally triumphed. She made use of the romantic passion of the young Count of Champagne to obtain information of the projects of the malcontents; but her reputation was endangered by the favor she showed him, as well as by the familiar intercourse to which she admitted the gallant Cardinal Romani.

In educating Louis she was charged with putting him too much in the hands of the clergy; but she proved an excellent guardian of his virtue, and, in 1234, she married him to Margaret, daughter of the Count de Provence; and in 1235, Louis having reached the age of twenty-one, she surrendered to him the sovereign authority. But even after this, she retained great ascendency over the young king, of which she sometimes made an improper use.

When, in 1248, Louis undertook a crusade to the Holy Land, he determined to take his queen with him and leave his mother regent. In this second regency she showed the same vigor and prudence as in the first. The kingdom had suffered so much from the domination of the priesthood, that vigorous measures had become necessary; and notwith-

PHILIPPA OF HAINAULT.

A. D. 1312-1369.

FOUNDER OF QUEEN'S COLLEGE, OXFORD.

PHILIPPA of Hainault was the daughter of the Earl of Hainault, and married Edward III., king of England, in 1327. In 1346, when, after the victorious battle of Cressy, Edward lay before Calais, David Bruce, king of Scotland, invaded the north of England, and ravaged the country as far as Durham. He was there met by Queen Philippa, at the head of twelve thousand men, commanded by Lord Percy. After a fierce engagement, the Scots were entirely defeated, and their king and many of the nobility taken prisoners. As soon as Philippa had secured her royal captive, she crossed the sea to Dover, and was received in the English camp, before Calais, with all the éclat due to her rank and her victory. Here her intercession is said to have saved the lives of six citizens of Calais, who were condemned to death by Edward.

Philippa's conduct was marked by wisdom and generosity, and she was on all important occasions the confidant and adviser of her husband. She died before Edward, leaving several children, the eldest of whom was the celebrated Black Prince.

Philippa is said to have founded Queen's College, Oxford; but her agency in establishing a manufacturing colony of Flemings at Norwich, in the year 1335, was of far greater importance to the prosperity of the nation. "Blessed be the memory of Edward III. and Philippa of Hainault, his queen, who first invented clothes," says a monastic chronicler. He meant that, by the advice of the queen, the English first manufactured cloth.

Philippa was also the friend and patroness of Chaucer and Froissart.

Blanche of Castile *continued.*

standing her strong religious feelings, she exerted her utmost power against the tyranny of the priests and in favor of the people.

The unfortunate defeat and imprisonment of her son in the East so affected her spirits that she died, in 1252, to his great grief, and the regret of the whole kingdom. She was buried in the Abbey of Maubisson.

MARY.

Thirteenth Century A. D.

AN EARLY ANGLO-SAXON POETESS.

MARY, who attained considerable prominence among the Anglo-Norman *Trouveurs*, in the thirteenth century, may be regarded as the Sappho of her age. Unfortunately she mentions but few circumstances respecting herself; she informs us only that she was born in France, without specifying in what province. She appears to have resided in England at the beginning of the thirteenth century, but does not speak of the motive which led her thither.

It may be conjectured that she was a native of Normandy, for her language is neither that of Poitou nor of Gascony, the other provinces under the dominion of the English. She was versed in the literature of Bretagne, from whose writers she frequently borrowed, and it is by no means improbable that she acquired the knowledge of both the Armoric and English languages in Britain. She was also mistress of the Latin.

Her attainments afford testimony not merely of her capacity and talents, but seem likewise to imply a rank of life that allowed, with leisure, the means of study. Her Christian name only is mentioned, and the reader is left in equal ignorance concerning her patrons.

Her first poems are a collection of lays, in French verse, forming various histories and adventures of brave and gallant knights. The stories are generally remarkable for a singular or wonderful catastrophe. They constitute the largest, and at the same time most ancient, specimen of Anglo-Norman poetry of the kind that has come down to the present age.

The Lays of Mary are twelve in number, and dedicated to some king, whose name is left to conjecture.

The smaller poems of Mary are important in giving us a wider knowledge of ancient chivalry, and the writer appears to have possessed, with a refined taste, great sensibility; her subjects are all melancholy; she touches and melts the heart of her readers, and seems to have had at call all the passions of the mind. The third work of Mary is a tale in French verse of St. Patrick's Purgatory.

ELIZABETH OF HUNGARY.

A. D. 1207-1231.

THE SAINTLY PRINCESS.

ELIZABETH of Hungary, daughter of Andreas II., king of Hungary, was born at Presburg in 1207. At the age of four she was affianced to the Landgraf of Thuringia, Louis IV., and was brought to his court in the Wartburg, near Eisenach, to be educated under the eyes of the parents of her future husband. She early displayed a passion for the severities of Christian life. She despised pomp and ambition, cultivated humility, and exhibited the most self-denying benevolence; her conduct even as a girl astonished the Thuringian court. The marriage took place when Elizabeth was fourteen. Louis, far from blaming the devout girl whom he had made his wife, for her long prayers and ceaseless almsgiving, was himself partially attracted to a similar mode of life. A boy and two girls were the fruit of their union. Louis died as a crusader at Otranto in 1227.

Great misfortunes soon befell the saintly Elizabeth. She was deprived of her regency by the brother of her deceased husband, and driven out of her dominion on the plea that she wasted the treasure of the state by her charities. At last she found refuge in the church, where her first care was to thank God that he had judged her worthy to suffer.

When the warriors who attended her husband in the crusade returned from the East, she gathered them around her, and recounted her sufferings. Steps were taken to restore to the unfortunate princess her sovereign rights. She declined the regency, however, and would only accept the revenues which accrued to her as landgravine. The representations of other potentates soon induced her brother-in-law to allow her to return to Marburg, and to draw a yearly revenue of 500 marks.

She now devoted herself wholly to a life of asceticism, put on nun's raiment, and took up her residence in a cottage at the foot of the hill on which stood her castle of Marburg. The remainder of her days were given up to incessant devotions, almsgivings, and mortifications. All her revenues were given to the poor, and what she required for personal expenditures she earned with her own hands. She died November 19, 1231.

BEATRICE PORTINARI.

A. D. 1266-1290.

INSPIRATION OF DANTE'S "DIVINE COMEDY."

BEATRICE PORTINARI is celebrated as the beloved of Dante, the Italian poet. She was born at Florence in the year 1266, and is said to have been very beautiful. The death of her noble father, Folco Portinari, in 1289, is said to have hastened her own. The history of Beatrice may be considered as an affection of Dante — in that lies its sole interest. All that can be authenticated of her is that she was a beautiful and virtuous woman. She died in 1290, and yet she still lives in Dante's immortal poem, of which her memory was the inspiration.

Beatrice was seen by Dante only once or twice, and she probably knew little of him. She married Simone de' Bardi. But the worship of her lover was stronger for the remoteness of its object.

He says in the conclusion of the Rime (his miscellaneous poems on the subject of his early love) : "I beheld a marvelous vision, which has caused me to cease from writing in praise of my blessed Beatrice, until I can celebrate her more worthily ; which that I may do, I devote my whole soul to study, as she knoweth well ; in so much, that if it pleases the Great Disposer of all events to prolong my life for a few years upon this earth, I hope hereafter to sing of my Beatrice what never yet was said or sung of any woman. After the which may it seem good unto Him who is the master of grace that my spirit should go hence to behold the glory of its lady, to wit, of that blessed Beatrice who now gloriously gazes on the countenance of Him *qui est per omnia sæcula benedictus.*"

In the "Convito" he resumes the story of his life.

It was in this transport of enthusiasm that Dante conceived the idea of the "Divina Commedia," his great poem, of which his Beatrice was destined to be the heroine. Thus to the inspiration of a young, beautiful, and noble-minded woman, we owe one of the grandest efforts of human genius ; probably the most perfect transfiguration of the unseen worlds in any language.

LAURA DE SADE.

A. D. 1308-1348.

IMMORTALIZED BY THE POET PETRARCH.

LAURA, the blessed of Petrarch, is better known by that title, than by her own name of Laura de Noyes. She was born at Avignon, and married Hugo de Sade. Petrarch first saw her in 1327, and conceived a passion for her which lasted during her life ; yet her chastity has never been called in question. Petrarch wrote three hundred and eighteen sonnets and eighty-eight songs, of which Laura was the subject. She died of the plague in 1348, aged thirty-eight. She is said to have had a graceful figure, a sweet voice, a noble and distinguished appearance, and a countenance which inspired tenderness.

The poetry of Petrarch gave Laura a wide celebrity during her lifetime. It is recorded that the king of Bohemia, arriving at Avignon, sought out this well-sung lady and kissed her on the forehead in token of homage.

All this may appear very pleasant ; romantic young women may even account Laura a very fortunate being ; but there is a dark side to the picture. The husband of Laura was not pleased with the notoriety which the devotion of Petrarch conferred on the object of his passion or his poetry. Though these marks of attachment were pure and unobtrusive and often repressed by the coldness of Laura, yet they awakened a keen sense of jealousy and distrust in her husband ; and though no real infidelity of his wife was ever discovered, still the chords of domestic happiness became dissonant, and life's sweetest harmonies were lost.

The children of this ill-matched couple showed either that their training was neglected, or their natural gifts were very mediocre ; both consequences unfavorable to the character of their mother.

Though not insensible of her inherited weakness, her last moments were occupied by the sublimest considerations. She expired gently, and without struggle, like a lamp whose oil is gradually wasted. On the same day, at vespers, her body was carried to the church of the Franciscans, and interred in the chapel *de la Croix*, built by her husband.

PETRARCH AND LAURA AT AVIGNON.

LAURA AND PETRARCH.

Reproduced from the painting of Vacslav Brozik, a Bohemian history painter. Brozik was successively a pupil of the Prague Academy, Piloty's Munich Academy, and of Munkacsy in Paris. The Paris Salon awarded him a medal in 1878.

JANE OF FLANDERS.

A. D. 1310?-1362.

COUNTESS OF MONTFORT.

JANE of Flanders was one of the most extraordinary women of her age. Her husband, the Count of Montfort, having been, in 1342, made prisoner and conducted to Paris, she assembled the inhabitants of Rennes to take up arms in her behalf. The movement was participated in by all Brittany, and she soon found herself in a position to protect her rights. Having shut herself in the fortress of Hennebonne, Charles de Blois, her husband's enemy, besieged her there, after an obstinate defense, in which the countess showed many of the qualities of a commander.

The repeated breaches made in the walls at length rendered it necessary for the besieged, who were diminished in numbers and exhausted by fatigue, to treat for a capitulation. During a conference for that purpose, in which the Bishop of Leon was engaged with Charles de Blois, the countess, who had mounted a high tower which commanded a view of the sea, descried some sails at a distance, and immediately exclaimed, "Behold the succors! the English succors! no capitulation!"

The fleet prepared by Edward III. for the relief of Hennebonne, having been detained by contrary winds, entered the harbor under the command of Sir Walter Mauny. The garrison, by this reinforcement, animated with fresh spirits, immediately sallied forth, beat the besiegers from their posts, and obliged them to decamp. The flames of war still continued their devastations, when Charles de Blois, having invested the fortress of Roche de Rien, the Countess of Montfort, reinforced by some English troops, attacked him during the night in his entrenchments, dispersed his army, and took him prisoner.

The mediation of France and England failed to put an end to the disputes in Brittany, till Charles de Blois was at length slain, at the battle of Auray. Through the influence of his mother, the young Count de Montfort soon after obtained possession of the duchy, and, though a zealous partisan of England, had his title acknowledged by the French king, to whom he did homage for his dominions.

CATHARINE OF SIENA.

A. D. 1347-1380.

SAINT AND LITERARY CELEBRITY.

CATHARINE of Siena was born in Siena in 1347, and early devoted herself to an austere life. The monks relate of this saint that she became a nun of the Dominic at the age of seven, that she saw numberless visions, and wrought many miracles while quite young, that she conversed face to face with Christ, and was actually married to him.

In 1365 she received the habit of the third order of St. Dominic, and soon became celebrated for her recluse life, revelations, and miraculous powers of conversion. Her influence was so great that she reconciled Pope Gregory XI. to the people of Avignon, in 1376, after he had excommunicated them; and in 1377 she prevailed upon him to reëstablish the pontifical seat at Rome, seventy years after Clement V. had removed it to France.

These public events in her life are hardly less extraordinary and surprising than those which obtained for her the preëminence of saintship. Especially the latter. To put an end to the papal court of Avignon, and to bring back the papacy to Italy, had been urgently pressed by both Petrarch and Dante, as well as by the French cardinals and the king of France; but without avail. The French pope's own prejudices and wishes were even enlisted in opposition to removal. It was under such circumstances that Catharine tried her powers of persuasion and succeeded in moving the center of Europe back again to its old place in Rome after the princes of the Church and the greatest men of Italy had attempted it in vain.

One legend, among many which have sprung up and attached themselves to the life of this saint, is likely to cause most readers to feel an interest in her name. It is said that in revenge for the discomfiture of a company of heathen philosophers, with whom she had been compelled to dispute, the holy and learned lady was bound to a wheel with spikes, in such way that every turn of the machine would cause the spikes to pierce her body. But the cords were miraculously broken, and the malice of her enemies foiled. Hence St. Catharine, virgin and martyr, is always represented with a wheel,

JULIANA BERNERS.

b. 1388? A. D.

FOUNDER OF SOPEWELL NUNNERY.

JULIANA Berners, prioress of Sopewell nunnery, near St. Albans, England, was the daughter of Sir James Berners, who was beheaded in the reign of Richard II. She was celebrated for her beauty, her spirit, and her passion for field sports, while historically the claim has been made that she was the earliest female writer in the English language.

She wrote, "The Boke of Hawkyng and Huntyng," which was one of the first works that issued from the English press. A later edition was issued in 1810 by Haslewood, containing an examination of her claims to be regarded as the first female writer in English.

The indelicacies that are found in her book must be imputed to the grossness and barbarism of the times in which she lived. She attained to an advanced age, and was highly respected and admired. The information touching the incidents of her life is exceedingly scanty, and must be largely drawn from her works.

Catharine of Siena *continued.*

and the extreme popularity of this saint is indicated by the fact that a wheel of a certain construction and appearance is to the present day called a Catharine wheel. She died April 30, 1380, and was canonized in 1461. Her death occurred in Rome.

Father Raimondo, who was then at Geneva, declares that in that city, at the hour of her death, he heard a voice communicating to him a last message from Catharine, which he afterwards found she uttered on her deathbed word for word as he heard it

Her literary works consist of letters, poems, and devotional pieces. The letters are by far the most interesting and valuable of her reputed works, and are 373 in number. Many are addressed to kings, popes, cardinals, bishops, conventual bodies, and political corporations, and exhibit eloquence, exalted piety, noble sentiments, and sound argumentation, as well as many philological excellencies.

CATHARINE OF VALOIS.

A. D. 1401-1437.

QUEEN OF HENRY V. OF FRANCE.

CATHARINE of Valois, surnamed the Fair, was the youngest child of Charles VI. and Isabelle of Bavaria. She was born October 27, 1401, at the Hotel de St. Paul, Paris, during her father's interval of insanity. She was entirely neglected by her mother, who joined with the king's brother, the Duke of Orleans, in pilfering the revenues of the household. On the recovery of Charles, Isabelle fled with the Duke of Orleans to Milan, followed by her children, who were pursued and brought back by the Duke of Burgundy.

Catharine was educated in the convent at Poissy, where her sister Marie was consecrated, and was married to Henry V. of England, June 3, 1420.

Henry V. had previously conquered nearly the whole of France, and received with his bride the promise of the regency of France, as the king was again insane, and, on the death of Charles VI., the sovereignty of that country, to the exclusion of Catharine's brother and three older sisters. Catharine was crowned in 1421, and her son, afterwards Henry VI., was born at Windsor in the same year, during the absence of Henry V. in France. The queen joined her husband in Paris in 1422, leaving her infant son in England, and was with him when he died at the castle of Vincennes, in August, 1422.

Some years afterward Catharine married Owen Tudor, an officer of Welsh extraction, who was clerk of the queen's wardrobe. This marriage was kept concealed several years, and Catharine, who was a devoted mother, seems to have lived very happily with her husband. Her children were torn from her, which act of cruelty probably hastened her death. She died in 1437.

The nuns who piously attended her, declared that she was a sincere penitent. She had disregarded the injunction of her royal husband, Henry V., in choosing Windsor as the birthplace of the heir of England; and she had never believed the prediction, that "Henry of Windsor shall lose all that Henry of Monmouth had gained." But during her illness she became fearful of the result, and sorely repented her disobedience to her husband.

JOAN OF ARC.

Reproduced from the painting by **Mme. Zoe Laure** de Chatillon.

JOAN OF ARC.

A. D. 1410-1431.

FRENCH HEROINE AND MARTYR.

JOAN OF ARC (Jeanne d'Arc), a famous heroine, was born January 6, 1410, in the village of Domremy in Lorraine, France, of poor but decent and pious parents. She was their fifth child, and, owing to the indigence of her father, received no instruction, but was accustomed to out-of-door duties, such as the tending of the sheep and the riding of the horses to and from the watering places. The neighborhood of Domremy abounded in superstitions, and at the same time sympathized with the Orleans party in the divisions which rent the kingdom of France. Joan shared both in the political excitement and the religious enthusiasm; imaginative and devout, she loved to meditate on the legends of the Virgin, and especially, it seems, dwelt upon a current prophecy that a virgin should relieve France of her enemies.

At the age of thirteen she began to believe herself the subject of supernatural visitations, spoke of voices that she heard and of visions that she saw; and, at eighteen, was possessed by the idea that she was called to deliver her country and crown her king. Her pretensions were, at first, treated with much scorn and derision. The fortunes of the dauphin, however, were desperate, and she was sent to Chinon, where Charles held his court. Introduced into a crowd of courtiers from whom the king was undistinguished, she is said to have singled him out at once. Her claims were submitted to a severe scrutiny. She was handed over to an ecclesiastical commission, and sent to Poitiers for examination by the several faculties in the famous university there. No evidence indicating that she was a dealer in the black art, and the fact of her virginity removing all suspicions of her being under satanic influence, her wish to lead the army of her king was granted.

A suit of armor was made for her, a consecrated sword which she described as buried in the church of St. Catharine at Fierbois, was brought and placed in her hands. Thus equipped, she put herself at the head of 10,000 troops under the generalship of Dunois, threw herself upon the

English who were besieging Orleans, routed them, and in a week forced them to raise the siege. Other exploits followed. In three months Charles was crowned king at Rheims, the "Maid of Orleans" standing in full armor at his side. Her promised work was done.

Dunois, however, was unwilling to lose her influence and urged her to remain with the army, and she did so; but her victories were over. In an attack on Paris in the early winter (1429) she was repulsed and wounded. In the spring of the next year she was taken prisoner, and was at once carried to the Duc de Luxembourg's fortress at Beauvais. An attempt to escape by leaping from a dungeon wall was unsuccessful, and she was taken to Rouen. Here she was tried for sorcery and convicted. The papers were sent from Rouen to Paris, and the verdict of the University of Paris was unanimous that such acts and sentiments as hers were diabolical, and merited the punishment of fire.

Sentence of condemnation was read to her publicly on a scaffold, by the Bishop of Beauvais, and the alternative offered of submission to the Church, or, the stake. The terrified girl murmured a recantation, put her mark to a confession, and was taken back to prison. Here she heard her "voices" again; her visions returned. A man's apparel being left in her cell to tempt her, she put it on; the Bishop of Beauvais seized upon the act as a virtual relapse into her old unbelief, and hastened the execution of the first sentence. A huge pile of wood was erected in the market place of Rouen, and, surrounded by a vast assembly of soldiers and ecclesiastics, Joan of Arc was burned on the last day of May, 1431. The Seine carried her ashes to the sea.

The infamy of this transaction lies heavily upon all concerned with it; upon the Burgundians who gave her up; upon the English who allowed her execution; upon the French who did the deed, and the French who would not prevent it, and upon the king who did nothing to avenge her.

The character of the "Maid of Orleans" was spotless. She was distinguished for her purity, innocence, and modesty. Her hand never shed blood. The gentle dignity of her bearing impressed all who knew her, and restrained the brutality of her soldiers. She must ever be sanely estimated as a "martyr to her religion, her country, and her king."

JOAN BEAUFORT.

m. A. D. 1423. d. 1446.

QUEEN MOTHER OF JAMES II. OF SCOTLAND.

JOAN was the eldest daughter of John Beaufort, Earl of Somerset (son of John of Gaunt) and of Margaret, daughter of the Earl of Kent.

She was seen by James, son of Robert III., king of Scotland, while he was detained a prisoner in the Tower of London, and he fell passionately in love with her. On his release, in 1423, after nineteen years' captivity, he married Joan, and went with her to Edinburgh, where they were crowned, May 22, 1424. James then immediately commenced that vigorous administration which had become necessary through the bad government of his predecessors. In 1430, Joan became the mother of James, afterwards James II. of Scotland.

Joan possessed a strong influence, which she always exercised on the side of mercy and gentleness. In 1437, the queen received information of a conspiracy formed against the life of her husband, the head of which was Sir Robert Graham, and hastened to Roxburgh, where the king then was, to warn him of the danger. Not being well supported by his associates, Graham, who was actuated partly by personal and partly by political motives, was baffled, imprisoned and banished, and his estates seized. In the highlands, whither he had fled, he formed new plans. The king immediately took refuge with his wife in the Dominican abbey near Perth ; but the conspirators, having bribed a domestic, found their way into the room. The queen threw herself between them and her husband, but in vain ; after receiving two wounds she was torn from the arms of James I., who was murdered February 21, 1437. James had made an heroic resistance, though at last he begged his life of the assassin, Graham.

Joan married, a second time, James Stuart, called the Black Knight, son of Lord Lorne, to whom she bore a son, afterwards Earl of Athol. She died in 1446, and was buried at Perth, near the body of the king, her first husband. Her life exemplified many womanly virtues, a serene dignity, and a surpassing courage.

AGNES SOREL.

A. D. 1409-1449.

"THE FAIREST OF THE FAIR."

AGNES SOREL was born in Formenteau, in Lorraine, and became maid of honor to Isabella of Lorraine, sister-in-law of the queen of Charles VII. of France. The king became enamored of her, and at last abandoned the cares of government for her society. But Agnes aroused him from enervating repose to deeds of glory, and induced him to attack the English, who were then ravaging France. She maintained her influence over him till her death, 1449, at the age of thirty-nine. Some have falsely reported that she was poisoned by orders of the dauphin, Louis XI. From her beauty, she was called the fairest of the fair; besides beauty she possessed great mental powers.

Agnes Sorel bore three daughters to Charles VII., who were openly acknowledged by him.

She herself relates that an astrologer, whom she had previously instructed, being admitted to her presence, said before Charles, that unless the stars were deceivers she had inspired a lasting passion in a great monarch. Turning to the king Agnes said, "Sire, suffer me to fulfill my destiny, to retire from your court to that of the king of England; Henry, who is about to add to his own the crown you relinquish, is doubtless the object of this prediction." The severity of this reproof effectually aroused Charles from his indolence and supineness.

The tomb of Agnes was strewed with flowers by the poets of France. Even Louis, when he came to the throne, was far from treating her memory with disrespect. The canons of Loches, from a servile desire to gratify the reigning monarch, had, notwithstanding her liberalities to the Church, proposed to destroy her mausoleum. Louis reproved them for their ingratitude, ordered them to fulfill all her injunctions, and added six thousand livres to the charitable donations which she had originally made. Francis I. honored and cherished her memory, and dedicated several poetical effusions to it.

MARGARET OF ANJOU.

A. D. 1429-1481.

QUEEN OF HENRY VII. OF ENGLAND

MARGARET of Anjou, queen of England, was born at Pont-à-Mousson, a castle in Lorraine, March 23, 1429, and died at the chateau of Dampierre, August 25, 1481. Her childhood was passed amid many troubles that befell her family, in Italy, France, and Lorraine. As a Provençal princess, she was well educated, and at an early period of her life manifested considerable talent.

Report of Margaret's beauty reached Henry VII. of England from a gentleman of Anjou, who acted under the inspiration of Cardinal Beaufort, and her portrait was obtained for his inspection. This decided the king's action, and commissioners were appointed to negotiate a truce with France and Burgundy, Charles VII. favoring the marriage of Henry and Margaret, with the view of making it the basis of peace between France and England.

The Earl of Suffolk had the chief part in the transaction on the English side, and the ceremony by proxy was arranged to take place at Nantz in November, 1444. Margaret did not reach England until the next April. In 1447, occurred the death of the Duke of Gloucester, of which she has been considered guilty by some historians, but without evidence. She soon became unpopular, and the English connected the loss of their French possessions with her marriage.

Margaret's only child, a son, was said by her enemies to be either the offspring of adultery, or a supposititious child. Prince Edward was born while his father was suffering from one of his fits of imbecility, and when the queen was at the head of the government. The Duke of York was made protector, but on the restoration of the king's health he was dismissed, whereupon he asserted his rights by an appeal to arms, and the Yorkists won the first battle of St. Albans, which restored them to power. Parliament censured the queen and her friends, but in 1456 Henry assumed his rights, and the government was virtually in Margaret's hands.

Personal ill-feeling between the queen and the Earl of Warwick caused a renewal of the war, and the Lancastrians were at first victorious ; but the

Yorkists rallied, defeated their foes, and obtained possession of the king's person, who recognized York as his successor.

Margaret fled with her son, first to Wales, and thence to Scotland. Receiving assistance from the Scotch, she returned to England, and was joined by her supporters in the northern counties; York advanced to oppose her, but was defeated and slain at Wakefield, the queen behaving with cruelty after battle. Marching to London, she defeated Warwick in the second battle of St. Albans, and released her husband.

The Londoners, disgusted with the ferocity of her northern troops, would not admit her into their city, but recognized York's eldest son as king, by the title of Edward IV. She retreated north and was followed by Edward. The great battle of Towton, 1461, was fatal to the Lancastrian cause. Margaret fled to Scotland with her husband and son. Thence she went to France, in the hope of obtaining aid from Louis XI., in which she met with little success.

She returned again to Scotland, and afterward went to Flanders. After remaining some time at Bruges, she took up her residence in her father's dominions, where she superintended her son's education. She visited the French court, at Tours, in 1469, during which time the daughter of the Earl of Warwick was betrothed to the queen's son.

From now on, she continued to be buffeted about by the fortunes (often misfortunes) of war until the battle of Tewkesbury, May 4, 1471, when she fell into the hands of the victor, her son having previously been slain. Her husband was put to death a few weeks later. She was imprisoned in the Tower, and afterwards at Windsor and Wallingford, until November 3, 1475, when she was ransomed by Louis XI., who paid 50,000 crowns for her liberty, her father having ceded Provence to him for the purpose, and returned to her father's protection. She formally renounced all the rights her English marriage had given her and resided in deep seclusion at Reculée, near Angers, one of the possessions of her father, seldom leaving that retreat.

Her last days were passed in the chateau of Dampierre, in suffering and bitter regrets.

MARGARET BEAUFORT.

A. D. 1441-1509.

MOTHER OF HENRY VII. OF ENGLAND.

MARGARET was the only daughter and heiress of John Beaufort, Duke of Somerset (grandson to John of Gaunt, Duke of Lancaster), by Margaret Beauchamp, his wife. She was born at Bletshoe in Bedfordshire, in 1441. While very young she was married to Edmund Tudor, Earl of Richmond, by whom she had a son named Henry, who was afterwards king of England, by the title of Henry VII.

On November 3, 1456, the Earl of Richmond died, leaving Margaret a very young widow, and his son and heir, Henry, not above fifteen weeks old. Her second husband was Sir Henry Stafford, knight, second son of the Duke of Buckingham, by whom she had no issue. Soon after the death of Sir Henry Stafford, which happened about 1482, she married Thomas, Lord Stanley, afterwards Earl of Derby, who died in 1504. After spending a life in successive acts of beneficence, she paid the great debt of nature on June 29, 1509, in the first year of the reign of her grandson, Henry VIII. She was buried in Westminster Abbey, where a monument was erected to her memory. It is of black marble, with her effigy in gilt copper; and the head is encircled with a coronet.

Margaret was celebrated for her devotion and charity, though slightly tinged with asceticism. She rose at five in the morning, and from that hour until dinner, which in those days was at ten, spent her time in prayer and meditation. In her house she kept constantly twelve poor persons, whom she provided with food and clothing; and although the mother of a king, such was her active benevolence that she was often seen dressing the wounds of the lowest mendicants, and relieving them by her skill in medicine. She also evinced her respect for learning, both by her own works, and by munificent endowments for its encouragement. She was a mother to the students of both universities, and a patroness to all the learned men of England. Two public lectures in divinity were instituted by her, one at Oxford and another at Cambridge; but those generous efforts were surpassed by her last and noblest foundations, the colleges of Christ and St. John in the latter university.

ISABELLA.

A. D. 1451-1504.

FRIEND AND SUPPORTER OF COLUMBUS.

ISABELLA of Castile was born in Madrigal, April 22, 1451. She was the daughter of John II. of Castile by his second wife, Isabella of Portugal, and was therefore descended, through both parents, from the famous John of Gaunt, Duke of Lancaster.

Until her twelfth year, Isabella lived with her mother in retirement in the small town of Arevalo. After numerous intrigues on the part of her royal sponsors to contract political marriages that were distasteful to her, she finally married, in 1469, Ferdinand V., king of Aragon, whose suit both policy and affection inclined her to accept.

After the death of her brother Henry IV., in 1474, she ascended the throne of Castile, to the exclusion of her elder sister, Joanna, who had the rightful claim to the crown. During the lifetime of her brother, Isabella had gained the favor of the estates of the kingdom to such a degree that the majority, on his death, declared for her. From the others, the victorious arms of her husband extorted acquiescence, in the battle of Toro, in 1476.

After the kingdoms of Aragon and Castile were thus united, Ferdinand and Isabella assumed the royal title of Spain. Thenceforward their fortunes were inseparably blended. For some time they held a humble court at Dueñas, and afterward they resided at Segovia.

With the graces and charms of her sex, Isabella united the courage of a heroine, and the sagacity of a statesman and legislator. She was always present at the transaction of state affairs, and her name was placed beside that of her husband in public ordinances. The conquest of Granada, after which the Moors were entirely expelled from Spain, and the discovery of America, were, in a great degree, her work. When all others had heard with incredulity the scheme of Columbus, she recalled the wanderer to her presence with the words, "I will assume the undertaking for my own crown of Castile, and am ready to pawn my jewels to defray the expenses

ISABELLA HEARING COLUMBUS.

ISABELLA HEARING COLUMBUS.

Reproduced from the painting by Vacslav Brozik.

(See "Laura and Petrarch.")

of it, if the funds in the treasury should be found inadequate." In all her undertakings, the wise cardinal Ximenes was her assistant.

She has been accused of severity, pride, and unbounded ambition; but these faults oftentimes promoted the welfare of the kingdom, as well as developed her virtues and talents. A spirit like hers was necessary to humble the haughtiness of the nobles without exciting their hostility; to conquer Granada without letting loose the hordes of Africa on Europe; and to restrain the vices of her subjects, who had become corrupt by reason of the bad administration of the laws.

By the introduction of a strict ceremonial, which subsists to the present day at the Spanish court, she succeeded in checking the haughtiness of the numerous nobles about the person of the king, and in depriving them of their pernicious influence over him. Private warfare, which had formerly prevailed to the destruction of public tranquillity, she checked, and introduced a vigorous administration of justice.

The very sincerity of her piety and strength of her religious convictions led her more than once, however, into great errors of state policy, which have never since been repaired, and into more than one act which offends the moral sense of a more refined age.

In 1492, Pope Alexander VI. confirmed to the royal pair the title of Catholic king, already conferred upon them by Innocent VIII. The zeal for the Roman Catholic religion, which procured them this title, gave rise to the inquisition, which was introduced into Spain in 1480, at the suggestion of their confessor, Torquemada. This was followed by a wholesale proscription of the Jews and other acts of fanaticism which history has been very slow to approve, though all historians agree in applauding her beauty, virtue, piety, learning, and political wisdom.

Isabella died in 1504, having extorted from her husband (of whom she was very jealous) an oath that he would never marry again. She had five children: Isabella, married to Emmanuel of Portugal; Juan, a virtuous prince, who died in 1497, aged 20; Juana, who married Philip, Archduke of Austria, and who was the mother of the emperor Charles V.; Maria, who espoused Emmanuel after the death of her sister; and Catharine, the wife of Henry VIII. of England.

ANNE OF BEAUJEU.

A. D. 1462-1522.

TALENTED DAUGHTER OF LOUIS XI. OF FRANCE.

ANNE of Beaujeu was born in 1462, and was early distinguished for genius, sagacity, and penetration, added to an aspiring temper. She married Pierre de Bourbon, a prince of slender fortune and marked indolence.

On his deathbed, Louis, as an exhibition of his confidence in the talents of his daughter, bequeathed the reins of empire with the title of governess to her, during the minority of her brother, Charles VIII., a youth of fourteen. Anne fully justified, by her capacity, the choice of her father.

Two competitors disputed the will of the late monarch and the pretensions of Anne; her husband's brother, John, Duke of Bourbon, and Louis, Duke of Orleans, presumptive heir to the crown; but Anne conducted herself with such admirable firmness and prudence that she obtained the nomination of the states-general in her favor. By acts of popular justice, she conciliated the confidence of the nation; and she appeased the Duke de Bourbon by bestowing upon him the sword of the constable of France, which he had been long ambitious to obtain. But the Duke of Orleans was not so easily satisfied. Having offended Anne by some passionate expressions, she ordered him to be arrested; but he fled to Brittany and sought the protection of Francis II.

Anne became Duchess of Bourbon in 1488, by the death of John, her husband's elder brother; and though before this, Charles VIII. had assumed the government, she always retained a place in the council of state. Charles VIII., dying without issue in 1498, was succeeded by the Duke of Orleans, who, notwithstanding the severity exercised towards him by Anne, still continued her in the council.

The Duke de Bourbon, died in 1503; Anne survived him till November 14, 1522. They left one child, Susanne, heiress to the vast possessions of the family of Bourbon, who married her cousin Charles de Montpensier, constable of Bourbon.

ANNE OF BRETAGNE.

A. D. 1476-1514.

PATRONESS OF LEARNING AND LITERATURE.

ANNE of Bretagne, or Brittany, only daughter of Francis II., Duke of Bretagne, was born at Nantes, January 26, 1476. She was carefully educated, and gave early indications of great beauty and intelligence. When only five years old she was betrothed to Edward, Prince of Wales, son of Edward IV. of England. But his tragical death, two years after, dissolved the contract. The death of her father in 1490, which left her an unprotected orphan, and heiress of a spacious domain, at the time when the Duke of Orleans was detained a prisoner by Anne of Beaujeu, forced her to seek some other protector ; she was consequently married by proxy to Maximilian, emperor of Austria. But Anne of Beaujeu determined to obtain possession of Bretagne, and, despairing of conquering it by arms, resolved to accomplish her purpose by effecting a marriage between her young brother, Charles VIII. of France, and Anne of Bretagne, who yielded a reluctant consent, and the marriage was celebrated, December 16, 1491.

Anne soon became attached to her husband, who was an amiable though a weak prince, and on his death, in 1498, she abandoned herself to the deepest grief. She retired to her hereditary domains, where she affected the rights of an independent sovereign.

Louis, Duke of Orleans, succeeded Charles VIII. under the title of Louis XII., and soon renewed his former suit to Anne, who had never entirely lost the preference she had once felt for him. The first use Louis made of his regal power was to procure a divorce from the unfortunate Jeanne, daughter of Louis XI., who was personally deformed, and whom he had been forced to marry. Jeanne, with the sweetness and resignation that marked her whole life, submitted to the sentence and retired to a convent. Soon after, Louis married Anne at Nantes.

Anne retained a strong influence over her husband throughout her whole life, by her beauty, amiability, and the purity of her manners. She was a liberal rewarder of merit, and patroness of learning and literature.

LUCREZIA BORGIA.

m. 1493, d. 1519.

DAUGHTER OF POPE ALEXANDER VI.

LUCREZIA, sister of Cesare Borgia, and daughter of Rodriguez Borgia, afterward Pope Alexander VI., was married in 1493 to Giovanni Sforza, Lord of Pesaro, with whom she lived four years. Her father, upon his accession to the Holy See, dissolved the marriage and gave her to Alphonso, Duke of Bisceglia. On this occasion she was created Duchess of Spoleto and of Sermoneta. She had one son by Alphonso, who died young. In June, 1500, Alphonso was stabbed to death by assassins, supposed to have been employed by the infamous Cesare Borgia. Lucrezia has never been accused of any participation in this murder, or in any of her brother's atrocious deeds. She then retired to Nepi, but was recalled to Rome by her father, and toward the end of 1501 was married to Alphonso d'Este, Duke of Ferrara.

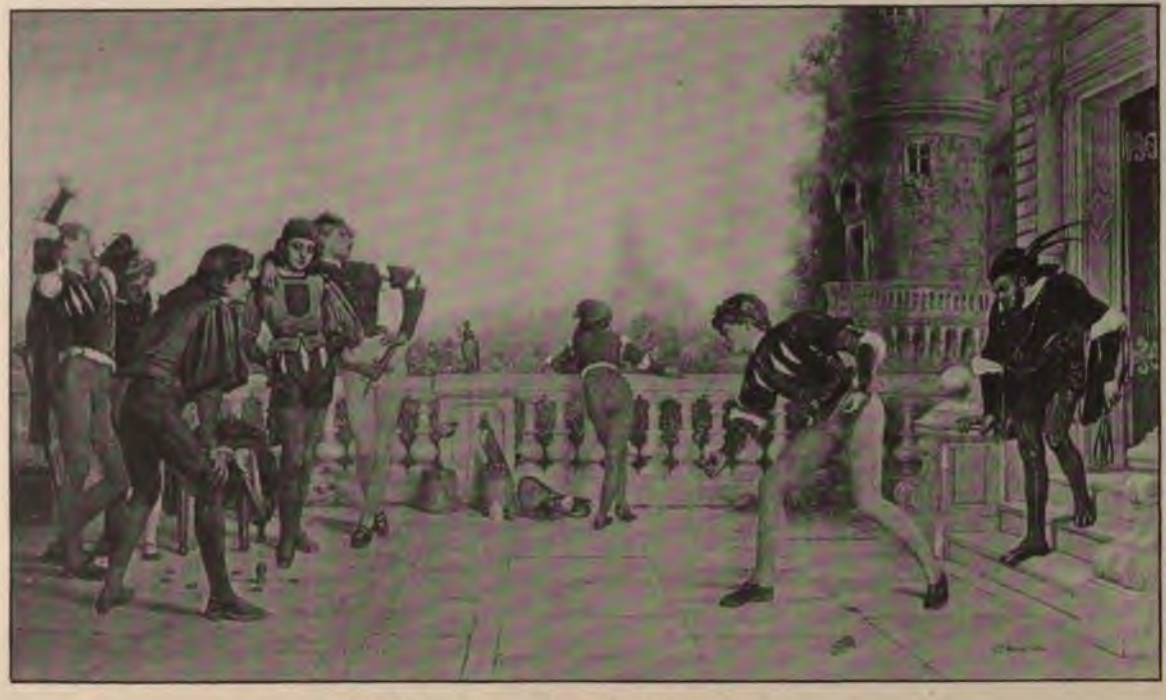
This third marriage was celebrated with great pomp, and marked a new era in her career. When Alphonso was absent in the field of battle he intrusted her with the government, in which capacity she gained general approbation. She became a patroness of literature, and lived with wise discretion. Her conduct while living at Rome with her father has been the subject of much obloquy, which seems to rest chiefly on her living in a flagitious court among profligate scenes. No individual charge can be substantiated against her. On the contrary she is mentioned by contemporary poets and historians in the highest terms. Many of the reports about her were circulated by the Neapolitans, the natural enemies of her family. She died at Ferrara in 1519. In the Ambrosian Library there is a collection of letters written by her, and a poetical effusion.

Anne of Bretagne *continued.*

Her piety was fervent and sincere, though rather superstitious; but she was proud, her determination sometimes amounted to obstinacy, and, when she thought herself justly offended, she knew not how to forgive. She died January 9, 1514, and Louis mourned her loss with the most sincere sorrow.

CASTLE LIFE.

Reproduced from a painting by Joseph Celestin Blanc exhibited in the Paris Salon, 1869. Blanc was a pupil of Bin and Cabanel, and won the prize at Rome in 1867. His best pictures are "The First Sin," "Brigand's Wife," and "Judith and Holofernes."



CASTLE LIFE IN THE MIDDLE AGES.

INFLUENCE OF MEDIEVAL INSTITUTIONS.

THE twelfth century was a turbulent period of transition, both in France and in England, from an old state of society to a new one. It witnessed in both countries the great struggle between kingly government and feudal power, and, at the end of it, the advantage remained with the crown, though the victory was but imperfect.

The position of woman, it is true, had been, in some degree, raised at the beginning of this period, especially among the aristocracy. Kings of the Norman line granted the hereditary right of succession to such titles of nobility as earls, barons, etc., without exception of sex; so that on the failure of male heirs, the title should devolve and be confirmed to the women, and they could convey it by marriage into other families. Thus women became nobles in their own right. On the other hand, the authority of the father over his daughters, in regard to giving in marriage, had been transferred to the feudal lord, or at least was placed under his control; and his right to the disposal of wards was more strictly enforced than ever, and was made a means of profit and extortion. One of the old writers complains that "wards were bought and sold as commonly as were beasts." In the charter of Henry I., prefixed to the laws of that monarch, and written in the first year of his reign, A. D. 1100 or 1101, he promises to act in regard to his authority over the barons in this regard, with the utmost disinterestedness. "And if," he says, "any one of my barons or men wish to give in marriage his daughter, or sister, or granddaughter, or kinswoman, let him talk to me about it. But I will neither take anything from him for this license, nor will I forbid him to give her, unless he should intend to unite her with my enemy. And if my baron or other man being dead, his daughter remains his heir, I will give her with her lands by the advice of my barons. And if, the husband being dead, his wife survive, and be without children, she shall have her dower and marriage, and

Hereditary Rights

Woman's Marital Position

I will not give her to a husband, except according to her will. But if the wife survive with children, she shall have her dower and marriage, as long as she shall keep her body lawfully ; and either the wife or some other near of kin shall be the guardian of the land and children. And I order that my barons shall forbear similarly towards the sons or daughters or wives of their men." Such was woman's marital position under feudalism ; forbearance was proclaimed nominally, but was far from being the practice, if various writers of this period are to be accredited.

Religion and Love

One of the most singular characteristics of this period is the curious mixture of religion and love. The knight wrote poems in honor of the Virgin Mary, which cannot be easily distinguished from those addressed to the lady of his affection. The love of God and of the ladies was the prime motive of every true knight in his course of chivalry. To this he publicly and solemnly devoted himself. La Dame des Belles Cousines, a shining light in the days of chivalry, held that the love of God should not go on without the love of the ladies, and that a "lover who comprehended how to serve a lady loyally *was saved.*" St. Palaye does not hesitate to accept this as a serious article of the faith of a knight. Speaking of the education of gentle youth he says, "The first lessons given to them had reference principally to the love of God and of the ladies — that is to say, to religion and to gallantry.

"If one can credit the chronicle of Jean de Saintre, it was generally the ladies who undertook the duty of teaching them at one and the same time *their catechism and the art of love.* But in like manner, as the religion which was taught was accompanied by puerilities and superstition, so the love of the ladies, which was prescribed to them, was full of refinement and fanaticism."

The poet Chaucer observes as follows : "Women are the cause of all knighthood, the increase of worship, and of all worthiness, courteous, glad and merry, and true in every wise." Gassier in his "History of the Chivalry of France," speaking of the romancers or troubadours, has the following : —

"Many knights are numbered among these poets. To consecrate his heart and his homage to a mistress, to live for her exclusively ; for her to

aspire to all the glory of arms and of the virtues, to admire her perfections and assure to them public admiration, to aspire to the title of her servant and her slave, and to think himself blessed if, in recompense of so great a love, and of so great efforts, she deign to accept them ; in a word, to serve his lady as a kind of divinity whose favors cannot but be the prize of the noblest sentiments, a divinity who cannot be loved without respect, and who cannot be respected without love — this was one of the principal duties of every knight, or of whosoever desired to become one. The imagination sought to exalt itself with such a scheme of love ; and, by forming heroes, it gave reality to all the flights of the poet's imagination of that time.

Troubadours

"The fair whose charms and whose merits the knights-troubadour celebrated, those earthly goddesses of chivalry, welcomed them with a winning generosity, and often repaid their compliments with tender favors. * * * It is easy to understand that, love and war being the spring of all their actions, some celebrated the deeds of arms which had rendered so many brave knights illustrious, while others sang of the beauty, the graces, and the charms of their ladies, and of the tender sentiments with which the ladies inspired them."

By the customs of Burgundy, a young maid could save the life of a criminal if she met him by accident, for the first time, going to execution, and asked him in marriage. "Is it not true," asks Marchangy, "that the criminal who can interest a simple and virtuous maid, so as to be chosen for a husband, is not so guilty as he may appear, and that extenuating circumstances speak secretly in his favor?"

It is not necessary to adduce further proof of the eminence to which, morally, woman was exalted through the spirit of chivalry. Her empire was notorious and unchallenged. All writers of those times celebrate it, and in recent times it has been attested by the charming pen of Scott and by the sneer of Gibbon. The theory of the worship is beyond dispute ; but it may be interesting to examine how the practice of chivalry accorded with its profession, and whether the power and position of the sex were substantially as dazzling as speculation represented them. Upon reflection we shall probably all admit

Effects of Chivalry

that they were so. For though the phase of lady worship most familiar to us is seen in the practice of the knights-errant, to whose vagaries a certain amount of ridicule attaches, there is ample evidence of a real, practical, established female ascendency. Independently of the effects of real or fancied passion, or generosity, or condescension, the sex, as such, undoubtedly experienced and exercised the benefits and the powers which the knight's profession assigned to it.

Dunham, in his *History of the Middle Ages*, says: —

"That woman should be regarded with new respect, that love and poetry should thrive together and become the greatest charm of life, was to be expected. In fact, from this period the sex assumed an empire which had never before existed — an empire which religion could not reach — over the minds of the fiercest nobles. It was not uncommon for a knight to expiate even a venial fault by years of penance at the mandate of some proud beauty."

But though possessed of such great and arbitrary powers, woman was not a wholly irresponsible despot. She had her duties as well as her privileges, and notwithstanding that here and there a saucy sister strained her power to the utmost while taking little thought of her own obligations, yet with the sex generally it was not so; indeed it could not have been so without breaking down the system, which rested as much upon the fitness of women to be loved and served as on the merit of men in loving and serving them. To justify this extreme idolatry, it was necessary that the idol should be worthy of such worship; and a very high standard indeed was set up. The dame and the demoiselle were eminent for courtesy, affability, and grace; while at the same time they cultivated all useful arts which were proper to their sphere. They were emphatically *feminine*. *Fast* and *mannish* women were not, as we shall see, wholly unknown, but they were nonconformists, dissentients from the pure faith of chivalry, — women who did not perceive their true mission nor the real source of their strength. That source was, as has been said above, undoubtedly their weakness, and the absence of all pretension on their part. Anything like self-assertion or competition would, in those blustering ages when their influence began to bud, have been fatal to the

The Feminine Sphere

tender plant. Woman became the arbitress of men's deeds, because she refrained from meddling in the affairs of men; she ruled because she did not rival. St. Palaye, who has helped us before, we again cite in testimony of her training and office:—

"Courts and castles were excellent schools of courtesy, of politeness, and of the other virtues, not only for pages and esquires, but even for young ladies. The latter were there instructed betimes in the most essential duties which they would have to fulfill. There were cultivated, there were perfected, those simple graces and those tender feelings for which nature seems to have formed them. They prepossessed by civility the knights who arrived at their castles. According to our romances, they disarmed them on their return journeys and expeditions of war, gave them changes of apparel, and waited on them at table. The examples of this are too frequently and too uniformly repeated to allow of our questioning the reality of this custom. We see therein nothing but what is conformable to the spirit and the sentiments at the time almost universally diffused among ladies; and one cannot refuse to recognize the marks of usefulness which were in everything the stamp of our chivalry.

Castle Education

"These damsels, destined to have for husbands those same knights who visited at the houses where they were brought up, could not fail to attach them to themselves by the attentions, the considerations, and the services which they lavished upon them. How admirable the union which ought to proceed from alliances established on foundations like this! The young girls learned to render one day to their husbands all the services which a warrior, distinguished by his valor, can expect from a tender and generous woman; and they prepared to be to them the most touching recompense and the sweetest solace of their labors."

Chivalry passed its meridian and began to decline when it became a ridiculous mania for renown. Knighthood was no longer the reward of high-minded virtue, but was bestowed on any man who had wealth or power to obtain it for his own selfish purposes. The profligacy of the troubadours was open and flagrant; the crusaders, who made a pilgrimage to the holy sepulchre in expiation of

Decline of Chivalry

their sins, fearfully added to the list on their way; poor knights, who had no money to pay their retainers, made no scruple of obtaining it by robbery and violence, and wandered about in quest of adventures, letting out their swords to richer brethren; women departed from the modesty which had procured them homage, and bestowed their smiles so indiscriminately that they lost their value. Yet, as the affectation of anything is always more excessive than the reality, the exploits of the knights during the rapid decline of chivalry were more outrageously fantastical than they had ever been. It was common for a cavalier to post himself in some very public place, and fight every gentleman that passed, unless he instantly acknowledged that the lady of his affections was the handsomest and most virtuous lady in the world; and if, as often happened, he was met by one as mad as himself, who insisted upon maintaining the superior charms of *his* dulcinea, a deadly combat ensued.

At the beginning of the fourteenth century, a society of ladies and gentlemen was formed at Poictou, called the Penitents of Love. In order to show that love could effect the strongest metamorphosis, they covered themselves with furred mantles and sat before large fires in the heat of summer, while in winter they wore the slightest possible covering. Thus chivalry became an absurd and disgusting mockery, and was finally laughed out of the world by the witty Cervantes.

But though the form became grotesque, and died in a state of frenzy, the important end achieved by the spirit of true chivalry ought not to be forgotten. It stood in the place of laws, when laws could not have been enforced, and it raised woman to a moral rank in society unknown to the most refined nations of antiquity — a rank she can never entirely lose, and from which her comparative freedom is derived. It taught monarchs to lay the foundation of a beautiful social system by introducing the wives and daughters of the nobles at court, where none but men had previously been seen. "A court without ladies," said Francis I., "is a year without a spring, or a spring without roses."

Teachings of True Chivalry

Beyond the walls of the castle, and having no relationship of their own with feudalism, to which the foregoing discussion has almost exclusive

reference, lay two other great classes of the population. First, there were the inhabitants of the towns, who embodied, perhaps, to a greater degree than any of the others, the spirit of social and political freedom and progress. The other was to a great extent a servile class, attached to the ground, or personally to the lord of the domain, reduced to servility through conquest, and largely intermixed in the course of time with slaves reduced to that condition by different means. Among the masses, in both these classes, there was far less of social refinement than among the feudal or *gentle* class.

Among the Masses

For our knowledge of the women among the masses at that time we must look to the *fabliaux* and popular tales, to the farces, and to the popular literature generally, and there we shall find it pictured pretty fully, and it must be confessed in not very amiable colors.

The generality of the burgher women are represented as ill-educated, coarse in language and manners, and violent in temper. They tyrannize over their husbands, and beat them, and are often beaten in their turn. They love gadding about. This is perhaps easily understood, when we consider that town life, as far as the male sex was concerned, was very much out-of-doors, and that the women were left to themselves, and therefore sought society among themselves, and, as they had not this at home, they sought some common place of meeting. This place was the tavern, which, in the medieval town, was the great place of resort for both sexes.

The Tavern

The love of women for the tavern is continually alluded to by the early popular writers. The farces of these writers were first made to enliven the dull mysteries, or religious plays, with which the medieval clergy sought to edify their congregations on certain occasions. When the hearers appeared to be too much wearied with the religious piece, or when it was judged probable that they might be, one of these farces was introduced between the scenes, the subject usually taken from vulgar life.

In the middle of the religious play of the *Life of St. Fiacre*, a farce is introduced, the subject of which is a scene of popular life, the characters

being men of the country instead of the town, whose manners appear not to have differed. A scuffle has taken place between a yeoman, a sergeant (or bailiff), and a brigand, in which the sergeant's arm is broken. The wives of the bailiff and yeoman meet in another scene, and the latter tells the former of her husband's mishap, at which she expresses her joy, inasmuch as he had beaten her severely the night before, and she hopes he may be disabled from doing it again. The yeoman's wife then proposes to adjourn to a tavern : —

A Medieval Picture

> "Sister, I know a tavern,
> Where there is a wine so dainty,
> That to all bodies it sets the heart laughing
> Who drinks it."

Accordingly they proceed to the tavern, and address themselves to the hostess : —

> "Hostess, God's blessing to you,
> Put us in a private room,
> And then bring us to drink."

So the women are shown into a private apartment, and are served with wine ; and here they enter into a rather free conversation on the characters of their husbands, not much to the advantage of the latter. Says the wife of the bailiff : —

> "You shall drink first of all,
> Gossip, you are the elder.
> Moreover you have brought
> The news first
> Of my husband, how he is
> In evil plight ; I am in great joy,—
> I wish he had his head
> Entirely broken."

However, it turns out that the bailiff's hurt was not so great as had been supposed ; and the drinking room was not so secret ; for the women are alarmed soon after by seeing their husbands approach the tavern. They arrive, find their wives and beat them, and, as their wives are very ready at defending themselves, the farce ends in a general scuffle. Such was burgher life in one of its lower phases.

There was another establishment peculiar to the medieval towns which

formed a favorite resort to the townswomen, called in French *estuves* or public baths. The women of the medieval towns appear to have spent much of their time in these *estuves*. They met there as at a party of amusement, and often clubbed together provisions to make a banquet, much in the manner of fashionable picnics in the days of George III. of England. The earlier French popular literature introduces us to the scenes which occurred on these occasions, but they are too coarse and disreputable to be described in modern print. In the manner in which they were conducted, these establishments offered so many facilities to discreditable intrigues that they became known as houses of ill-fame. They continued to exist in France until rather a late period; in London they were suppressed by Henry VIII.

Public Baths

The tone of society in the towns, as revealed by these scenes in the *estuves*, was extremely gross, and the language the women use, and the subjects of which they talk, would not bear repetition at the present day. This was, no doubt, less the case with the higher classes, though the women of these classes, even, are expressly warned against the use of obscene words and expressions, as though they were not uncommon. Morality, too, appears to have been at a low ebb, and the burgher women are represented as engaged continually in low intrigues, and as too often faithless to their husbands.

Town Life

Various circumstances conduced to this state of things. The women of the towns, and of the common class in the country, were left much to themselves, and were perhaps on that account more exposed to corruption. But the literature of the feudal age destroys any doubt which might remain on our minds that the priesthood, deprived of the privilege of marriage, were the great corrupters of female morality. This was chiefly the case outside the walls of the feudal castles. The clergy within — the chaplains of the feudal chieftains — were too widely separated in social level from the ladies of the household, and under too close observation of the lord and his knights and esquires, to be very dangerous. It was the parish priesthood especially, who mixed with their parishioners on a footing of equality, and, in fact, belonged, generally, by blood to the same class, who, armed with the demoralizing system of auricular confes-

Morals

sion, were the great underminers of the social morals of the Middle Ages.

In the popular stories of the time, every woman almost had a priest, or a "clerk," or a monk, for her lover, and not a few of the stories turn upon the alliance or rivalry of clergy and laity in the same pursuit. Moreover, a very considerable portion of the clergy, down to a very late period, so far set the regulations of the Church at defiance, that they lived with concubines, who were acknowledged by the parishioners as their wives, and were commonly spoken of as the "priestesses," who were considered as holding rather a high position in the popular society, and whose children were proud of their descent. The priests' wives, or priestesses, formed quite a class in medieval society, although they were not acknowledged by the Church.

Another point to be emphasized as characteristic of the Middle Ages is the spirit of superstitious devotion so generally manifested. No guest was so welcome in bower and hall as the pilgrim returned from the Holy Land, with many a tale to tell of victories gained by knights of the holy cross over the worthless infidel. The troubadours, after a youth spent in love and minstrelsy, almost invariably retired to the silence of the cloister. Noble and beautiful women, upon the slightest disgust with life, or remorse of conscience, took the vow that separated them forever from the world, and pledged them to perpetual chastity and poverty. When this vow was taken, all jewels and rich garments were laid aside, and the head shorn of its beautiful ornament of hair.

Superstitious Devotion

The building in which they secluded themselves was guarded by massive walls, and iron-grated windows. The rich and the noble seldom died without leaving something to endow a convent. At last, they became powerful instruments of oppression; for, if a nobleman had numerous daughters, and wished, in the pride of his heart, to center his wealth on one only, he could compel all the others to take the veil; if they were not sufficiently beautiful to aid his ambitious views, or dared to form an attachment contrary to his wishes, the same fate awaited them.

Convents

If a nun violated her vow of chastity, she suffered a penalty as severe as that imposed on the vestal virgins; being placed in an opening of the

walls, which was afterward bricked up and thus left to perish slowly with hunger.

But the influence of convents was far from being wholly evil. Their gates were ever open to the sick, the wounded, and the destitute; in the most turbulent times, the sweet charities of life there found a kindly nursery, and many a young mind was trained to virtue and learning, under the fostering care of some worthy abbess.

Learning

As chivalry and the military spirit declined, men began to take pride in literature; and women, of course, assumed a corresponding character. The merits of Aristotle and Plato divided the attention of the learned. The universities declared in favor of Aristotle; but poets, lovers, and women were enamored of the ethereal Plato. Women preached in public, supported controversies, published and defended theses, filled the chairs of philosophy and law, harangued the popes in Latin, wrote Greek, and read Hebrew. Nuns wrote poetry, women of rank became divines, and young girls publicly exhorted Christian princes to take up arms for the recovery of the holy sepulcher.

Dress

It may be necessary to speak briefly concerning the matter of dress at the remote periods under consideration. Extravagance in the display of jewelry and of rich materials in the dress had increased greatly toward the end of the twelfth century, and were still on the increase.

Among the new substances, derived like so many others from the East, was one common enough now, but then greatly prized — cotton, which appears to have been introduced into France in the twelfth century. It appears to have been in general use throughout Europe in the thirteenth century. The use of silk among the higher classes was very considerable, and it was mixed perhaps with other substances, and received various colors, so as to form a variety of silken stuffs known under different names. *Saie* was a cloth of very fine texture made of wool. It was often employed to evade the ecclesiastical rule which enjoined, by way of penance, the wearing of a woolen garment, intended, of course, to be rough, next to the skin. *Camelot*, which came from the East, is said to have been made of the hair of camels.

In the latter part of the twelfth century, and in the thirteenth, embroidery of various kinds was employed in these stuffs, and in dresses made from them, to a very extravagant degree. It was not unusual to have the crests and armorial bearings of the family embroidered upon the outer dress; and it was often covered with large figures, not only of plants and flowers, but of animals also. Widows were closely muffled, and wore caps and veils very much like nuns.

National Peculiarities in Dress

A taste for rich and elegant dress displayed itself first in Italy and France, and thence spread into the more northern nations. Petrarch's Laura is described as wearing gloves brocaded with gold, and dressed magnificently in silk, though a pound of silk at that period was valued at above twenty dollars, in our money. Spanish ladies wore necklaces of steel, to which thin iron rods were fastened, curving upward to expand the veil when thrown over the head.

All nations prided themselves on long and beautiful hair. Among the Saxons and Danes, married women only covered it with a headdress; girls wore their tresses loose and flowing. A faithless wife had her head shaven, and the Church sometimes ordered it as a penance for other sins. The Spanish and Italian ladies retained the Roman predilection for golden hair. In order to obtain the desired hue, they made use of sulphur and aquafortis, and exposed their heads to the sun during the hottest hours of the day.

Fashions

The writers of the fourteenth and fifteenth centuries make much more frequent mention of the variations of the fashions than those of more remote periods. The causes of this may easily be discovered, both in the principal events of the last centuries of the Middle Ages, and in the reciprocal relations of the nations of Europe. The long wars between the English and French, and the military expeditions of the Germans, French, and Spaniards to Italy, caused such an intermixture of nations as had not taken place since the time of the crusades. When the soldiers who had been in foreign service for many years returned to their native land, they very often retained the dresses and decorations which announced their extraordinary achievements and adventures; and these foreign costumes and ornaments found admirers and imitators among their countrymen and countrywomen.

BOOK FIVE

THE DAWN OF WOMAN'S POWER

PERIOD OF INTELLECTUAL AWAKENING

A. D. 1500 TO A. D. 1800

TRIAL OF QUEEN CATHARINE.

Reproduced from a steel engraving after the original painting

CATHARINE OF ARAGON.

A. D. 1485-1536.

FIRST WIFE OF HENRY VIII. OF ENGLAND.

CATHARINE of Aragon, fourth daughter of Ferdinand and Isabella, king and queen of Castile and Aragon, was born December 15, 1485. Married in 1501, when scarcely sixteen, to Arthur, Prince of Wales, son of Henry VII., she was left a widow April 2, 1502, and on the 25th of June was betrothed to her brother-in-law, Henry, then only eleven years old. The pope's dispensation enabling such near relatives to marry was obtained in 1504, and the marriage took place in June, 1509, seven weeks after Henry's accession to the crown as Henry VIII.

The queen, by her manners, good sense, and superior endowments, contrived to retain the affection of this fickle and capricious monarch for nearly twenty years. She was devoted to literature and was the patroness of literary men. She bore several children, but all of them, excepting a daughter, afterwards Queen Mary, died in their infancy. Scruples, real or pretended, at length arose in the mind of Henry concerning the legality of their union, and they were powerfully enforced by his passion for Anne Boleyn.

In 1527, he resolved to obtain a divorce from Catharine on the grounds of the nullity of their marriage, as contrary to the Divine laws. Pope Clement VII. seemed at first disposed to listen to his application, but overawed by Charles V., emperor of Germany and nephew to Catharine, he caused the negotiations to be so protracted that Henry became very impatient. Catharine conducted herself with gentleness, yet firmness, in this trying emergency.

Being cited before the papal legates, Wolsey and Campeggio, who had opened their court at London, in May, 1529, to try the validity of the king's marriage, she arose and, kneeling before her husband, reminded him, in a pathetic yet resolute speech of her lonely and unprotected state, and of her constant devotion to him, on proof of which she appealed to his own heart; then, protesting against the proceedings of the court, she rose and withdrew, nor could she ever be induced to appear again.

Henry, soon after, threw off his submission to the court of Rome, de-

MARGARET OF ANGOULEME.

A. D. 1492-1549.

QUEEN OF NAVARRE.

MARGARET was born in Angoulême, April 11, 1492, and died at the chateau Odos, in Bigorre, December 21, 1549. She was the daughter and eldest child of Charles of Orleans, Count of Angoulême, and of Louise of Savoy. Her father died when she was in her twelfth year, but she was well educated by her mother, and at the court of Louis XII.

She was married in 1509 to Charles, Duke of Alençon, a prince of the blood royal, but who has suffered in history, as he did at the time, by the splendor of the alliance made for him. The five years that immediately followed this marriage were passed in the duchy of Alençon; but when Margaret's brother became king of France, as Francis I., she not only became attached to his court, but had a large part in the government.

She was superior to her brother in ability, and her learning and wit made her the fit companion of the statesmen of those times. She spoke several languages fluently and correctly.

After the defeat and capture of her brother at Pavia, in February, 1525, Margaret aided her mother to carry on the government for some months; but in August she went to Madrid, where Francis was then a prisoner to Charles V. Her visit was reputed to have saved his life; and her warm reproaches to the emperor, because of his unchivalrous treatment of Francis, had a powerful effect even on his cold nature. The Duke of Alençon, her husband, died April 11, 1525. She afterwards became the wife of Henri d'Albert, Count of Bearn, and titular king of Navarre.

Catharine of Aragon *continued.*

clared himself head of the Church of England, had his marriage formally annulled by Archbishop Cranmer, and in 1532 married Anne Boleyn.

Catharine took up her abode at Ampthill in Bedfordshire, and afterwards at Kimbolton Castle, in Huntingdonshire. She employed herself chiefly in religious duties, bearing her lot with resignation. She died in January, 1536.

ANNE BOLEYN.

A. D. 1507-1536.

SECOND WIFE OF HENRY VIII. OF ENGLAND.

ANNE BOLEYN, second wife of Henry VIII., was born in 1507, and was the daughter of Sir Thomas Boleyn, by Elizabeth Howard, daughter of the Duke of Norfolk. She spent some three years at the court of France, and soon after her return to England was wooed by Lord Henry Percy, and by king Henry himself, who in 1522 began to shower wealth and honors on her father, and who ere this had dishonored her sister Mary. Not till the king's divorce from Catharine of Aragon was set afoot, does Anne seem to have favored his addresses; but long before Cranmer pronounced the divorce, she was Henry's mistress. They were secretly married in January, 1533, and Anne was crowned the following June. Her daughter, the famous Elizabeth, was born on September 7 of the same year.

Anne continued to be much loved by the king until 1536, when the disappointment caused by the birth of a still-born son alienated his affections. On next May day, the king rode off abruptly from a tournament held at Greenwich, leaving the queen behind, and on the morrow she was arrested and brought to the tower. The story runs that his jealousy was kindled by her dropping a handkerchief to one of her lovers in the lists below; anyhow, a special commission had been secretly engaged in examining into charges of Anne's adultery with her own brother, Lord Rochford, and others, including Mark Smeaton, a musician. Only Smeaton made any confession; but they were all convicted of high treason and met death. Smeaton was hanged, and two days later on Tower Green, Anne submitted her slim neck to the headsman's axe. Henry, the next day, married Jane Seymour.

It was through the influence of Anne Boleyn that the translation of the Scriptures was sanctioned by Henry VIII. Her own private copy of Tyndale's translation is still in existence. She was a woman of highly cultivated mind, and there are still extant some verses composed by her, shortly before her execution, which are touching in the extreme by reason of the grief and desolation they express.

ANNE ASKEW.

A. D. 1521-1546.

MARTYR TO RELIGIOUS FANATICISM.

ANNE ASKEW, daughter of Sir William Askew, of Kelsay, in Lincolnshire, England, was born in 1521. She received a very liberal education, and early manifested a predilection for theological studies. She had read and studied the Scriptures quite extensively and espoused with great earnestness the opinions of the Reformation.

Her eldest sister, who was engaged to Mr. Kyme of Lincolnshire, died before the nuptials were completed. Sir William Askew, unwilling to lose a connection which promised pecuniary advantages, compelled his second daughter, Anne, to fulfill the engagement entered into by her sister. But however reluctantly she gave her hand to Mr. Kyme, to whom she bore two children, she rigidly fulfilled the duties of a wife and mother.

Her husband was a strong Catholic, and turned her out of doors. She went to London to sue for a separation, and attracted the sympathy of the queen, Catharine Parr, and many of the court ladies.

At first a Roman Catholic, she had gradually become convinced of the falsity of transubstantiation. On coming to London she was obliged to suffer numerous indignities both at the hands of the Church and the civil authorities.

Her denial of the corporeal presence of Christ's body in the eucharist caused her arrest and committal to prison. When examined before the lord chancellor Wriothesley, bishop of London, and the lord-mayor of that city, she was asked, whether the priests cannot make the body of Christ? She answered, "I have read that God made man, but that man can make God I have never yet read."

Yet Burnet says, that after much pains she signed a recantation acknowledging that the natural body of Christ was present in the sacrament after the consecration, whether the officiating priest were a man of holy or evil life. Her recantation did not save her. She was recommitted to Newgate, and asked to disclose who were her correspondents at court. She refused to reply, and was racked in the presence of the lord chancellor, but would disclose nothing.

MARGARET ROPER.

d. A. D. 1544.

LEARNED DAUGHTER OF SIR THOMAS MORE.

MARGARET ROPER, eldest daughter of Sir Thomas More, was a woman of fine mind and charming disposition, the delight and comfort of her celebrated father. The greatest care was taken in her education; and she became learned in Greek, Latin, many of the sciences, and music.

Erasmus wrote a letter to her, as a woman famous not only for virtue and piety but for solid learning. Cardinal Pole was so delighted with the elegance of her Latin style, that he could not believe it was the production of a woman.

She married William Roper, Esq., of Well-hall in the Parish of Eltham, in Kent; she died in 1544, and was buried at St. Dunstan's church, in Canterbury, with her father's head in her arms; for she had procured it after it had remained fourteen days on London bridge, and had preserved it in a leaden box, till there was an opportunity of conveying it to Canterbury, to the burial place of the Ropers. She had five children, one of whom, Mary, was nearly as famous as herself.

Mrs. Roper wrote, in reply to Quintilian, an oration in defense of the rich man, whom he accuses of having, by venomous flowers in his garden, poisoned the poor man's bees. This performance is said to have rivaled Quintilian's in eloquence.

She also wrote two declamations, and translated them into Latin, and composed a treatise *Of the Four Last Things*, in which she showed so much strong reasoning and justness of thought, as obliged Sir Thomas to confess its superiority to a discourse in which he was himself employed on the same subject. The ecclesiastical history of Eusebius was translated by this scholarly woman from the Greek into Latin.

Anne Askew *continued.*

Her fortitude probably saved the life of the queen. As she was not able to stand after the torture, she was carried in a chair to the stake at Smithfield, July 16, 1546, and suffered along with four others. She underwent this last trial with the same courage as the former.

MARY I.

A. D. 1516-1558.

THE QUEEN OF ENGLAND, KNOWN AS "BLOODY MARY."

THIS queen, upon whom has been indelibly fixed the epithet of "Bloody Mary," was born at Greenwich Palace, February 18, 1516, a daughter of Henry VIII. by his first wife, Catharine of Aragon. She was carefully educated in Spain, was an ardent Catholic and became a proficient scholar in Latin, so that Erasmus commends her letters in that language.

Edward VI., her brother, dying 1553, she was proclaimed queen in July of the same year, and crowned in October. Upon her accession, she declared that she would not persecute her Protestant subjects; but, in the following month, she restricted preaching, and in less than three months the Protestant bishops were excluded from the House of Lords, and all the statutes of Edward VI. respecting the Protestant religion were repealed.

In July, 1554, she was married to Philip II. of Spain, who was eleven years younger than herself, and by temper little disposed to act the lover. His ruling passion was ambition, which this fond consort was resolved to gratify. In this point, however, she was less successful than in her favorite wish of reconciling the kingdom to the pope, which was effected in form, by the legate, Cardinal Pole.

The sanguinary laws against heretics were renewed, and put in execution. The shocking scenes which followed, the pages of history tell in tears. In three or four years, two hundred and seventy-seven persons were committed to the flames. On February 4, 1555, John Rogers was burned at the stake; Cranmer, Latimer, and Ridley shared the same fate. The ruin of England seemed impending, when in the summer of 1558 the queen was attacked by an intermittent fever, of which she died at St. James Palace, November 17.

To her, no doubt, the propagators of heresy were the enemies of mankind, and she had little cause to love them. Yet perhaps she hardly realized the full horror of what was done under her sanction. Tennyson calls her "unhappiest of queens, and wives, and women."

LADY JANE GREY.

A. D. 1537-1554.

THE "NINE DAYS QUEEN OF ENGLAND."

LADY JANE GREY was born at Brodgate, Leicestershire, England, in October, 1537. She was the eldest daughter of Henry Grey, Marquis of Dorset, who in 1551 became Duke of Suffolk, and of Lady Frances Brandon.

Lady Jane was brought up rigorously by her parents, every petty fault punished with "pinches, nips, and bobs"; but Aylmer, her tutor, afterwards bishop of London, endeared himself to her by his gentleness, and under him she made great progress, especially in languages—Latin, Greek, French, Italian, and Hebrew.

Roger Ascham tells how in December, 1550, he found her reading Plato's *Phædo* in the original, while the rest of the family were hunting. She also sang and played well, and was versed in other feminine accomplishments.

In 1553, after the fall of the Duke of Somerset, the Duke of Northumberland, foreseeing the speedy death of the boy-king Edward VI., determined to change the succession and secure it to his own family. Lady Jane, not sixteen years old, was therefore married, strongly against her wish, to Lord Dudley, Northumberland's fourth son, on May 21, 1553; and on July 9, three days after Edward's death, the council informed her that she was named as his successor.

On the 19th, the brief usurpation over, she found herself a prisoner in the Tower and four months later, pleading guilty of high treason, she was sentenced to death. She spurned the idea of forsaking Protestantism for love of life, and bitterly condemned Northumberland's recantation. This, together with her father's participation in Wyatt's rebellion, sealed her doom and she was beheaded on Tower Hill, February 12, 1554.

From the scaffold she made a speech in which she said: "The fact, indeed, against the queen's highness was unlawful, and the consenting to by me; but touching the procurement and desire thereof by me or on my behalf, I do wash my hands thereof in innocency. . . . . I die a true Christian woman."

CATHARINE DE' MEDICI.

A. D. 1519-1589.

FAMOUS QUEEN MOTHER OF KINGS.

CATHARINE DE'MEDICI, the wife of one king of France and the mother of three, was the daughter of Lorenzo de'Medici, Duke of Urbino, and was born at Florence in 1519. In her fourteenth year she was brought to France, and married to Henry, the second son of Francis I. The marriage was a part of the political schemes of her uncle, Pope Clement VII., but as he died soon after, she found herself friendless and neglected at the French court.

It was not till the accession of her eldest son, Francis II., in 1559, that she found some scope for her ambition. The Guises at this time were in power, and Catharine entered into a secret alliance with the Huguenots to oppose them. On the death of Francis II. in 1560, and accession of her second son, Charles IX., the government fell entirely into her hands.

She entered into a secret treaty with Spain for the extirpation of heretics and subsequently into a plot with the Guises, which resulted in the fearful massacre of St. Bartholomew's day. This event brought the whole power of the state into the hands of the queen mother, who boasted of the deed to Roman Catholic governments, and excused it to Protestant ones.

About this time she succeeded, by gold and intrigues, in getting her third son, afterwards Henry III., elected to the Polish throne. But her arbitrary and tyrannical administration roused the opposition of a Roman Catholic party, at the head of which was her own fourth son, the Duke of Alençon. It was very generally believed that she was privy to the machinations that led to his death. Many vexations preyed on the proud heart of the queen mother in her last days ; and, amidst the confusion and strife of parties, she died at Blois on January 5, 1589, unheeded and unlamented.

Catharine de'Medici may fairly be regarded as a representative woman of an age when the first principles of human conduct were hopelessly confounded by religious strife and the intrigues and corruptions of the courts. Virtue had given place to luxury, extravagance, cunning, sensuality, and cruelty ; qualities which the prevailing conditions tended to develop.

QUEEN ELIZABETH

SIGNING THE DEATH WARRANT OF MARY QUEEN OF SCOTS.

Reproduced from the painting of A. L. Mayer, a Hungarian painter, and pupil of Piloty. Mayer's works have received much praise, especially his pictures, "Faust," and "Maria Theresa Nursing the Poor Woman's Child."

QUEEN ELIZABETH SIGNING DEATH WARRANT
OF MARY QUEEN OF SCOTS.

QUEEN ELIZABETH.

A. D. 1533-1603.

LAST OF THE TUDOR LINE.

ELIZABETH, queen of England, and the last sovereign of the house of Tudor, was born at Greenwich, September 7, 1533. She was a daughter of Henry VIII. and Anne Boleyn. Her childhood was passed in comparative retirement, and she was educated by persons who favored the reformed religion. She learned the Latin, Greek, French, and Italian languages of the famous Roger Ascham.

In 1554 Elizabeth was confined in the Tower by order of Queen Mary, who believed her to be implicated in Wyatt's rebellion, and regarded her with jealousy because she was the favorite with the Protestant party. She narrowly escaped death, for some of the bishops and courtiers advised Mary to order her execution. After she had passed several months in the Tower, she was removed to Woodstock and appeased Mary by professing to be a Roman Catholic.

On the death of Queen Mary, on Nov. 17, 1558, Elizabeth ascended the throne, and the majority of the people rejoiced at her accession. She appointed William Cecil secretary of state, and Nicholas Bacon keeper of the great seal. She retained several Roman Catholics in her privy council, but she refused to hear mass in the royal chapel.

The Protestants were the majority in the Parliament which met in 1559, abolished the mass, adopted the Thirty-Nine Articles as the religion of the State, and recognized the queen as the head of the Church. She declined an offer of marriage made to her by Philip of Spain. Her foreign policy was pacific. She waged no war for conquest, but to promote the stability of her throne she aided the Protestant insurgents in Scotland, France, and the Netherlands, with money and troops.

In 1563, the Parliament, anxious that she should have an heir, entreated her to marry, but she returned an evasive answer, and would neither accept the hand of any of her suitors nor decide in favor of any claimant of the throne. Among her suitors were the French Duke of Anjou, the Archduke Charles of Austria, and Robert Dudley, Earl of Leicester, who was

for many years her chief favorite. William Cecil, Lord Burleigh, was her prime minister and most trusted adviser during the greater part of her reign, the prosperity of which was largely due to his prudence and influence.

Mary, Queen of Scots, fleeing from her rebellious subjects, took refuge in England in 1568, and was detained as a prisoner by Elizabeth. The latter regarded Mary as a dangerous rival, because the English Catholics wished to raise her to the throne of England, and formed several plots and conspiracies for that object. Mary was beheaded February 8, 1587.

Philip II. of Spain had long meditated a hostile enterprise against Queen Elizabeth, who had offended him by aiding his revolted Dutch subjects and by persecuting the English Catholics. For the invasion of England he fitted out the Invincible Armada, which consisted of about 130 vessels with over 19,000 soldiers, and sailed in May, 1588. A violent storm dispersed the Spanish ships, many of which were wrecked, and the rest were encountered by the English fleet, mostly consisting of small but excellently equipped vessels, under Admiral Howard, and thoroughly beaten, August 8, 1588.

The disastrous failure of this expedition did not terminate hostilities between England and Spain. An English fleet took Cadiz in 1596.

After the Earl of Leicester died, 1588, the Earl of Essex was the queen's favorite courtier. The Puritans were severely persecuted in the latter part of her reign. She died March 24, 1603, and was succeeded by James VI. of Scotland, who became James I. of England.

Her reign was one of the most prosperous and glorious in English history. The Elizabethan age was almost unequaled in literature, and was illustrated by the genius of Shakespeare, Spenser, Bacon, Sidney, and Raleigh.

The darkest stain on the memory of Elizabeth is her treatment of Mary, Queen of Scots. Her execution, though clamored for by the English nation, was an act of cruelty peculiarly revolting on the part of a female sovereign and kinswoman. And Elizabeth's affected reluctance to sign the death warrant, coupled with the most flagrant duplicity following closely upon it — all of which was over-acted and disgusting — is almost as injurious to the reputation of Elizabeth as the deed itself.

MARY, QUEEN OF SCOTS.

A. D. 1542-1587.

BEHEADED BY QUEEN ELIZABETH.

MARY STUART, Queen of Scots, celebrated for her beauty, her wit, her learning, and her misfortunes, was born December 8, 1542. She was the daughter of James V. of Scotland by Marie of Lorraine, a French princess of the family of Guise. Her father died a few days after her birth, and on September 9, 1543, she was crowned queen of Scotland, the Earl of Arran conducting the government.

In 1548 she was affianced to Francis, Dauphin of France, son of Henry II. and Catharine de'Medici, and in the same year she was brought to France to be educated at the French court. When she grew up she added to a striking and fascinating personal beauty all the accomplishments and charms which a perfect education can give.

Her marriage with the dauphin was celebrated April 24, 1558, in the Church of Notre Dame, and when Mary I. of England died in the same year she had her arms quartered with those of England, and threatened to rouse the Catholics against Elizabeth's title.

On July 10, 1559, Henry II. died, and was succeeded by Francis II. Mary thus became Queen of France, but Francis died December 5, 1560; she was childless, and had little power at court, where the influence of Catharine de'Medici was now paramount. In the same year her mother died, and she then returned to Scotland.

Brought up a Roman Catholic and used to the gay life of the French court, she found the dominant Protestantism of Scotland and the austere manners of her subjects almost intolerable. Nevertheless, the first period of her reign was fairly successful; and she strove to conciliate the Protestants. The latter, however, were soon estranged by her unfortunate marriage with her cousin, Henry Stuart, Lord Darnley, a Catholic, who, on February 9, 1567, was blown up by gunpowder as the result of a treacherous plot he had inspired. Three months after the death of her husband Mary married the Earl of Bothwell, whom public opinion accused of the murder of Darnley.

From this time a series of misfortunes attended the queen, and a general revolutionary uprising took place. In the battle of Carberry Hill (June 15) Bothwell was defeated and fled, and Mary was confined in Lochleven Castle and compelled to abdicate. She escaped, however, and rallied a new force, but was defeated at Langside, May 13, and fled to England. Here she was immediately imprisoned — first at Carlisle, afterwards in various other places, and at last in Fotheringay Castle.

After eighteen years' imprisonment, during which she was the center of Catholic plots, she was tried on a charge of complicity in the conspiracy of Antony Babington against the life of Elizabeth, and on October 25, 1586, a sentence of death was pronounced against her. On February 1, 1587, Elizabeth signed the warrant of execution, and on February 8, Mary, Queen of Scots, was beheaded. She insisted to the last that she was innocent of Babington's plot.

She was buried at Peterborough, whence, in 1612, her body was removed to the chapel of Henry VII. at Westminster.

At the intimation, in her death verdict rendered by the queen's council, that her life was an impediment to the security of the revealed religion, Mary "seemed with a certain unwonted alacrity to triumph, giving God thanks, and rejoicing in her heart that she was held to be an instrument" for the restoration of her own faith. This note of exultation as in martyrdom was maintained with unflinching courage to the last. She wrote to Elizabeth and the Duke of Guise two letters of almost matchless eloquence and pathos, admirable especially for their loyal and grateful remembrance of all her faithful servants.

That the life of Mary Stuart was not one of unmingled innocence and virtue is abundantly evident, but the exact measure of her guilt, or the exact degree of her complicity in the crimes committed for her sake and in her name, has not been made out. And still more obscure and entangled seem those ideas and passions from which such guilt sprang. There are two brilliant dramatical delineations of her character — one by Schiller and the other by Björnson — and a number of prose works relating to her history that give us varying estimates of this romantic and unhappy personage.

ELEONORA D'ESTE AND TASSO.

Reproduced from a painting by Ferdinand Heilbuth, a German painter. The peculiar talent of Heilbuth in treating life and manners has won him a wide reputation. The Paris Salon gave him a medal of honor in 1861. His "Titian with his Lady Love" and "On Monte Pincio" (the latter in the Corcoran Gallery, Washington) are both renowned pictures.

ELEONORA D'ESTE ENTERTAINING TASSO.

ELEONORA D'ESTE.

A. D. 1537-1581.

THE BELOVED OF THE ITALIAN POET TASSO.

ELEONORA D'ESTE, an Italian lady of illustrious descent, was daughter of Hercules II., marquis of Este, and Renie, daughter of Louis XII., king of France, and was born in 1537. She was endowed by fortune with an exalted social station, and by nature with extraordinary beauty, taste, and intellect; but her chief claim to historical memorialization was her relation with Tasso the poet.

Tasso was twenty-one years old when he appeared at the court of Alphonso of Este. An indiscreet remark having been made by a certain cavalier upon his devotion to the princess Eleonora, he challenged the offender, who, with three brothers to aid him, basely attacked the bard. Tasso valiantly combated the whole four until interference put an end to the duel. Alphonso felt offended at the cause of this *rencontre*, and sent Tasso into exile, where he remained subject to the duke's recall.

Tasso was an admirer of beauty, and wrote verses to the charms of the lovely Eleonora that could not but touch her heart. It is said that, being at the wedding of one of the Gonzago family, celebrated at the court of Este, he, blinded by his passion, impressed a kiss on the cheek of the princess. The color mounted to Alphonso's brow; but he turned coldly to his courtiers, and said, "What a great pity that the finest genius of the age has become suddenly mad!"

Upon this charge of madness, the prince caused Tasso to be shut up in the hospital of St. Anna. His long years of imprisonment, his sufferings, his laments, are well known. Obliged to witness the cruel punishment of her lover, and knowing the inflexible character of her brother, Eleonora fell into a slow fever, and died in 1581, about a year after Tasso's imprisonment. The doors of Tasso's prison were at length opened; but *she* was dead! Youth, love, fortune, all had vanished; fame, it is true, remained. The laurel-crown was placed on his brow at Rome in the midst of a pompous festival; but this could not recompense him for his wasted youth and his lost Eleonora.

GABRIELLE D'ESTREES.

A. D. 1571-1599.

MISTRESS OF HENRY IV. OF FRANCE.

GABRIELLE D'ESTREES, a descendant of one of the noblest houses in Picardy, was born in 1571, and died April 10, 1599. Gabrielle was about twenty years of age when she met Henry for the first time at the chateau of Cœuvres, where she resided with her family.

She was fair and of singularly beautiful complexion; her eyes were blue, and combined, in a remarkable degree, tenderness with brilliancy of expression; her hair had a golden hue, her forehead was bold and large; her whole presence was beaming with intelligence and instinct with gentleness and grace.

She inspired the French monarch with a violent passion, which, however, did not interrupt her relation with her old lover, the Duke of Bellegarde. But Henry still urged his suit, and often stole by the sentinels of his enemies, in the dress of a peasant, to see the object of his love. The heart of Gabrielle was at length moved by such ardor and devotion, and she became the mistress of the chivalric monarch, who never loved any other woman so passionately.

To escape the severe scrutiny of her father, Henry married her to a nobleman named M. de Liancourt, as a nominal husband, and subsequently raised her to the rank of Marchioness of Monceaux, and in 1595 to that of Duchess of Beaufort. At the same time he lavished riches upon her in great profusion, and at the time of her death she was possessed of more than twelve estates, some of which are to this day pointed out in the vicinity of Paris.

Henry would have divorced himself (as he afterwards did) from Margaret of Valois, his legitimate wife, for the purpose of raising Gabrielle to the throne of France, had it not been for his friend and minister Sully, with whose influence she was unable to cope. She had three children by the king — Cæsar and Alexander, afterwards Dukes of Vendome, and Catharine Henrietta, subsequently the Duchess of Elbeuf.

BEATRICE OF CENCI.

A. D. 1583-1599.

"THE BEAUTIFUL PARRICIDE."

BEATRICE CENCI was the daughter of Francesco Cenci, a Roman nobleman of colossal wealth. According to Muratori, Francesco was twice married, Beatrice being the youngest of twelve children by the first wife. After his second marriage he treated the children of his first wife in a revolting manner, and was even accused of hiring bandits to murder two of his sons on their return from Spain.

The beauty of Beatrice inspired him with the horrible and incestuous desire to possess her person ; and with mingled lust and hate he persecuted her from day to day, until circumstances enabled him to consummate his brutality.

The unfortunate girl besought the help of her relatives, and of Pope Clement VII., but did not receive it ; whereupon, in company with her stepmother and her brother, Giacomo, she planned the murder of her unnatural parent, into whose brain two hired assassins drove a large nail, September 9, 1598.

The crime was discovered, and both she and Giacomo were put to the torture ; Giacomo confessed, but Beatrice persisted in the declaration that she was innocent. All, however, were condemned and beheaded, September 10, 1599.

Such is Muratori's narrative. Others allege that Beatrice was the innocent victim of an infernal plot. The results, however, of Bestolotti's investigations go far to deprive the story of the Cenci tragedy of the romantic elements on which Shelley's powerful drama mainly turns.

Francesco, it would appear, was profligate, but no monster ; Beatrice, at the time she murdered her father, was not sixteen, but twenty-one years of age, was far from beautiful, and was probably the mother of an illegitimate son. And Bestolotti further shows that the sweet and mournful countenance which forms one of the treasures of the Barberini Palace in Rome, cannot possibly be a portrait of Beatrice by Guido, who never painted in Rome till some nine years after Beatrice's death.

MARGARET OF VALOIS.

A. D. 1552-1615.

BEAUTIFUL AND PROFLIGATE QUEEN OF FRANCE.

MARGARET of Valois, queen of France, was born in 1552, and died in Paris, March 27, 1615. She was the daughter of Henry II. and of Catharine de'Medici and was celebrated for her beauty, her profligacy, and her talents. In 1572 she was married to the king of Navarre, afterward Henry IV. of France, the marriage being the pretext on which the leading Protestants were assembled at Paris, to be massacred on the eve of St. Bartholomew. After his escape from these tragic scenes, Margaret was permitted to join him at Biarn, where she remained five years, tolerating the king's infidelities, though he would not tolerate her religion.

In 1581, on the invitation of her mother, she returned to the French court. There the profligacy of her life drew upon her the condemnation of her brother, Henry III., who compelled her to return to her husband, by whom she was received with bitter reproaches. She fled from him, and took up her residence at Agen, where she made war on him as a heretic. That place being taken in 1585, she vainly sought another asylum, and was seized and imprisoned in the fortress of Usson ; but her arts made her mistress of the place, from which she drove the governor and held it for twenty years.

She became queen of France in 1594, on the triumph of her husband, but he refused to restore her to freedom until she should renounce her rank, to which she would not consent until after the death of Gabrielle D'Estrees. They were divorced in 1599, but she did not recover her liberty until some years later. She visited the court in 1605, where she did homage to her successor, Marie de'Medici. The remaining ten years of her life were passed in Paris or in its vicinity.

Almost to the last she led a vicious life ; but at length she fell into hypochondria, and was terrified at the approach of death. She founded a convent in Paris, the inmates of which were required to have fine voices, and herself instructed them in the music which was restful to her.

POCAHONTAS.

A. D. 1595 ?-1617.

INDIAN HEROINE OF COLONIAL TIMES.

POCAHONTAS, an Indian woman of Virginia, daughter of the chief Powhatan, was born about 1595, and died in Gravesend, England, in March, 1617. She was remarkable for her friendship toward the English colonists, a striking evidence of which is said to have been given when she was about twelve years old.

Captain John Smith was taken prisoner, and it was decided to put him to death. His head was laid upon a stone, and the savages were brandishing their clubs preparatory to dashing out his brains, when Pocahontas threw herself upon the captive's body, and her intercession with her father saved his life. Recent researches discredit this story.

When Smith returned to Jamestown, he sent presents to Pocahontas and her father; and after this, according to Smith's narrative, Pocahontas "with her wild train visited Jamestown as freely as her father's habitation."

In 1609 she passed through the wood in the night to inform Smith of a plot formed by her father to destroy him. In 1612 she was living in the territory of the Indian chief Japazaws. Captain Samuel Argall bribed Japazaws to betray her into his hands, and began to treat with Pocahontas for her restitution, but they were unable to agree.

While she was on shipboard, an attachment sprang up between her and an Englishman named John Rolfe, and the consent of Sir Thomas Dale and of her father having been gained, they were married at Jamestown in April, 1613. A peace of many years duration between the English and the Indians was the consequence of the union. Before her marriage she was baptized, receiving the name of Rebecca. In 1616 she accompanied Dale to England, where she was an object of great interest to all classes of people, and was presented at court. Pocahontas prepared to leave England, but she suddenly died when on the point of embarking.

She left one son, Thomas Rolfe, who was educated by his uncle, a London merchant, and in after life went to Virginia, where he became a person of note and influence.

ANNE OF AUSTRIA.

A. D. 1602-1666.

QUEEN MOTHER OF LOUIS XIV. OF FRANCE.

ANNE of Austria, queen of France, daughter of Philip III. king of Spain, was born in 1602, and died January 20, 1666. She was married December 25, 1615, to Louis XIII., and was the mother of Louis XIV. Hardly any queen of France was so much calumniated, or so undeservedly unhappy.

Cardinal Richelieu, the all-powerful minister of the weak Louis XIII., dreading the influence of the wife, or, as others pretend, having been refused by her as a lover, succeeded in prejudicing the mind of the king till he allowed Anne to be continually persecuted, exiled, and, at times, left to suffer the greatest penury. Richelieu accused her of conspiracy with the Dukes of Lorraine, with England, with her own brother, the king of Spain, with all the enemies of France, and with the conspirators at the court, against his own supremacy.

When Richelieu represented her as wishing to get rid of Louis to marry Gaston, and Anne was compelled to appear before the king's counsel to answer this grave charge, her dignity here came to her aid and she scorned to make a direct reply. She merely observed, contemptuously, that too little was to be gained by the change, to render such a design on her part probable.

At the death of Louis XIII., the parliament in 1643 appointed her regent during the minority of Louis XIV. The Cardinal Mazarin, who, likewise, was said to have been her lover, ruled in her name, and this occasioned the revolt of some of the princes of the blood and other French grandees,—a rising known in French history under the name of the Fronde.

She possessed a peculiar and extremely delicate sense of feeling over the whole body; scarcely any linen or cambric was fine enough for her use. It was another peculiarity of hers, that, though she loved flowers passionately, she could not bear the view of natural or even painted roses.

ANNE HUTCHINSON.

A. D. 1590-1643.

RELIGIOUS ENTHUSIAST AND REFORMER.

ANNE HUTCHINSON, the founder of the Antinomian party in the New England colonies, was the daughter of a Lincolnshire, England, clergyman named Marbury, and was born in 1590. In England she was interested in no preaching but that of John Cotton and her brother-in-law, John Wheelwright, and it was her desire to enter the ministry of the former, which induced her to follow him to New England.

She came to Boston with her husband, September 18, 1634, was admitted a member of the Boston church, and rapidly acquired esteem and influence. She instituted meetings of the women of the church to discuss sermons and doctrines, in which, with a ready wit, bold spirit, and imposing familiarity with the Scriptures, she gave prominence to peculiar speculations.

Her tenets were that the person of the Holy Spirit dwells in every believer, and that the inward revelations of the Spirit, the conscious judgment of the mind, are of paramount authority. Among her partisans were the young governor Vane, Cotton, Wheelwright, and almost the whole Boston church, while the country clergy were generally united against her.

She soon threw the whole colony into a flame. The progress of her sentiments occasioned, in 1637, the first synod in America. "The dispute," says Bancroft, "infused its spirit into everything; it interfered with the levy of troops for the Pequot war; it influenced the respect shown to the magistrates, the distribution of town lots, the assessment of rates; and at last the continued existence of the two parties was considered inconsistent with public peace."

Accordingly, Mrs. Hutchinson was called before the court in November, 1637; and, being convicted of traducing the ministers and advancing errors, was banished from Massachusetts. She went with her husband to Rhode Island, and in 1642, after her husband's death, removed into the territory of the Dutch beyond New Haven. Here, in 1643, her home was attacked and set on fire by the Indians, and herself and all her family, excepting one child, who was carried captive, perished.

LADY FANSHAWE.

A. D. 1625-1680.

NOTABLE FOR CONJUGAL AFFECTION.

ANNE HARRISON FANSHAWE, the eldest daughter of Sir John Harrison, of Balls, England, was born in London, March 25, 1625. Her mother was Margaret Fanshawe, of an ancient and highly respectable family; and, what was of more importance to her daughter, she was an eminently pious as well as an accomplished woman. When about nineteen, Anne Harrison married Sir Richard Fanshawe, a relative of her mother. He was a lawyer, went abroad with his wife, and was finally appointed secretary to the English ambassador at the Spanish court.

As a supporter of Charles II., he was taken and imprisoned after the battle of Worcester, during which imprisonment his wife exhibited the highest form of devotion. He was finally released, on heavy bail, and was joined by her at Tankerslys Park, Yorkshire, where husband and wife devoted themselves to literary pursuits. After the restoration, Sir Richard was sent to the court of Portugal, and subsequently to Spain. While occupying the latter post, he suddenly died.

The queen of Spain was so moved by the desolation of the heart-broken widow, that she offered her a pension of thirty thousand ducats per annum if she would embrace the Catholic religion. Lady Fanshawe was deeply grateful for this kindly interest, but refused to accept any favors with such conditions attached.

Through the financial assistance of Anne of Austria, the remains of Sir Richard were sent to England for interment and subsequently Lady Fanshawe erected a handsome monument to the memory of her husband. Their union of twenty-two years had been a pattern of conjugal fidelity and happiness; the widow continued as constant to the memory of the dear departed as she had been in her affection to him while he lived. Her whole aim and plan of life was to educate her children; and she wrote her own Memoir "for her dear and only son." She survived her husband fourteen years, dying January, 1680.

CATHARINE PHILIPS.

A. D. 1631-1664.

EARLIEST ENGLISH SENTIMENTAL WRITER.

CATHARINE PHILIPS, "the matchless Orinda," was born the daughter of a respectable Presbyterian London merchant, on January 1, 1631. A precocious child, she early became strongly royalist in feeling, and in her seventeenth year she married a worthy Welsh gentleman, James Philips of Cardigan Priory.

Her earliest poem was an address to Henry Vaughan, the Silurist, on the appearance of his *Olor Iscanus*. About the same time she seems to have assumed her melodious *nom de plume* of Orinda, having formed among her neighbors of either sex a society of Friendship, the members of which must needs be re-baptized — the ladies as Lucasia, Rosania, Regina, Valeria, Polycrite; the gentlemen as Palæmon, Sylvander, Antenor (her own husband), and Poliarchus (Sir Charles Cotterel, her greatest friend, to whom her forty-eight *Letters* were published in 1705).

Orinda is the earliest English sentimental writer, and she has tears at will even for the marriages of the lady members, which she resents as outrages on the sufficiency of friendship. Yet she was a worthy woman and a good wife, despite her overstrained sentimentality, to whom Jeremy Taylor dedicated his *Measures and Offices of Friendship*. She went to Dublin in 1662, and here Roger, Earl of Onery, and the rest gave her a flattering reception. On a visit to London she caught smallpox, and died June 22, 1664.

At Dublin she translated Corneille's *Pompey*, and, in her last year, the greater part of his *Horace*. Her poems were surreptitiously printed at London in 1663, but an authoritative edition was issued in 1667. The matchless Orinda's poetry has long since faded into forgetfulness, despite the chorus of contemporary praise from Cowley and every poet of note. Keats found her poems in 1817 while writing *Endymion*, and in a letter to Reynolds speaks of them as showing "a most delicate fancy of the Fletcher kind." Her daughter, Joan, was also a talented writer of verse, according to Mr. Gosse.

CHRISTINA OF SWEDEN.

A. D. 1626-1689.

DAUGHTER OF GUSTAVUS ADOLPHUS.

CHRISTINA, queen of Sweden, only child of the great Gustavus Adolphus, was born December 17, 1626, and succeeded her father in 1632, when only six years old. Distinguished equally by beauty and the possession of a lively imagination, a good memory, and uncommon intelligence, she received a man's rather than a woman's education, and to this may partly be attributed the many eccentricities of her life.

During Christina's minority, the kingdom was governed by the five highest officers of state, the principal being Chancellor Oxenstiern. In 1644 she assumed the reins of power, and in 1650 was crowned with the title of king. She had previously declared her cousin, Charles Gustavus, her successor. For four years thereafter she ruled the kingdom with vigor, and was remarkable for her patronage of learned men, such as Grotius, Salmasius, and Descartes. In 1654, however, at the age of twenty-eight, weary of the personal restraint which royalty imposed on her, she abdicated in favor of her cousin, reserving to herself sufficient revenues, entire independence, and supreme authority over her suite and household.

Upon leaving Sweden, she proceeded to Brussels, where she embraced the Roman Catholic religion. She next went to Rome, which she entered on horseback, in the costume of an Amazon, with great pomp. Confirmed by Pope Alexander VII., she adopted the surname of Alesandra. She next visited Paris ; and there in 1657 she caused her grand equerry, Monaldeschi, who had enjoyed her entire confidence, to be put to death in her own household for treason. The death of the king in 1660 caused her to hasten from Rome to Sweden, but, failing in her attempt to be reinstated on the throne, she again left the country. In 1666 she aspired to the crown of Poland, but was unnoticed by the Poles.

The remainder of her life was spent at Rome in artistic and scientific pursuits. Here she lived for some twenty years, quarreling, intriguing, and collecting ; corresponding with men of letters and founding academies ; consumed by the desire for that political power which she had thrown

LADY PAKINGTON.

d. A. D. 1679.

AUTHORESS AND MORALIST.

LADY DOROTHY PAKINGTON, daughter of Lord Coventry, and wife of Sir John Pakington, was eminent for her learning and piety, and ranked among her friends several celebrated divines. A volume entitled *The Whole Duty of Man* was ascribed to her at first, though the mistake in authorship has since been discovered.

Her acknowledged works are, *The Gentlemen's Calling*, *the Ladies' Calling*, *The Government of the Tongue*, *The Christian's Birthright*, and *The Causes of the Decay of Christian Piety*. Her theological works are strictly orthodox, and evince ardent piety of feeling. She was at the time of her decease engaged in a work entitled *The Government of the Thoughts*, which was praised in high terms by Dr. Fell; this work, however, she did not finish.

Lady Pakington had received a learned education, which was not at that time uncommon to give to women of high rank; that she used her talents and learning wisely and well, we have this testimony in the writings of Dr. Fell. He says of her, "Lady Pakington was wise, humble, temperate, chaste, patient, charitable, and devout; she lived a whole age of great austerities, and maintained in the midst of them an undisturbed serenity." She died May 10, 1679.

Christina of Sweden *continued.*

away, and endeavoring to assert her vanished influence to the last. She wrote a great deal, but her *Maxims and Sentences*, and *Reflections on the Life and Actions of Alexander the Great*, are all that have been preserved.

Her death occurred in Rome, April 19, 1689, and she was buried under a sonorous epitaph, in St. Peter's.

Her magnificent library was purchased by Alexander VIII., her collection of antiquities and part of her paintings by a nephew of the Pope, and the remainder of her pictures by the regent of Orleans.

MADAME DE MAINTENON.

A. D. 1635-1719.

SECOND WIFE OF LOUIS XIV. OF FRANCE.

FRANÇOISE d'Aubigné Maintenon was born at Niort, November 27, 1635, and died at St. Cyr, April 15, 1719. Her birthplace was a prison, Chateau Trompette, where her father, Constant d'Aubigné, Baron of Surimeau, was confined for having killed his wife and her lover, whom he had taken in adultery.

The mother of Françoise was the daughter of the governor of the prison, whom d'Aubigné had persuaded to marry him secretly. In 1639 he was discharged from prison, and with his wife and children emigrated to Martinique, where he died in the utmost poverty. His widow returned to France, whither she was soon followed by her daughter, who, after various vicissitudes and much suffering from poverty and ill treatment on the part of her relatives, found herself, at the age of fifteen, in Paris, an inmate, in a dependent and almost menial position, of the house of her godmother, the Countess de Neuillant, who had converted her from Calvinism to Catholicism.

The comic poet Scarron, who was a paralytic and a cripple, lived in the same street with the Countess de Neuillant, became interested in the young, beautiful, and intelligent girl, whose adventures had been related to him, and furnished money to enable her to enter a convent, which poverty had hitherto prevented her from doing. Françoise called to thank her benefactor, and at their first interview he proposed to her to become his wife. After a week's deliberation she consented, and they were married in 1651. She was at this time exceedingly beautiful, graceful, and witty, and the house of Scarron soon became the resort of the most brilliant intellects of Paris. Scarron died October 14, 1660, leaving his young widow nearly penniless, his pension ceasing at his death.

In 1669 she become governess to the children of Louis XIV. by Madame de Montespan, much to the dissatisfaction of the king, who at first did not like the extreme gravity and reserve of the young widow.

Her talents and wisdom, however, soon attracted his attention, and she

TARQUINIA MOLSA.

d. A. D. 1650.

ITALIAN BEAUTY, WIT, AND SCHOLAR.

DAUGHTER of Camillus Molsa, knight of the order of St. James of Spain, and granddaughter of Francis Maria Molsa, a celebrated Italian poet, was a woman of very high accomplishments, uniting in an extraordinary degree, wit, learning, and beauty. Her father, observing her genius, had her educated with her brothers, and by the best masters, in the chief branches of literature and science. Some of the most distinguished men of the time were her instructors and eulogists. She was mistress of Latin, Greek, and the ethics of Aristotle, Plato, and Plutarch. She also understood Hebrew and natural philosophy, and wrote her own language, the Tuscan, with ease and spirit. She played on the lute and violin, and is also said to have had a highly cultivated singing voice.

Tarquinia Molsa was greatly esteemed by Alphonsus II., Duke of Ferrara, and his court. The city of Rome, by a decree of the senate, in which all her excellencies were set forth, honored her with the title of *Singular*, and bestowed on her the rights of a Roman citizen. This decree was passed December 8, 1600.

She was married to Paulus Porrinus, but losing her husband while still very young, she would never consent to be married again. Her grief was so acute at the result of his death that she was called a second Artemisia. She retained her personal charms till an advanced period of life, confirming the opinion of Euripides, that "the autumn of beauty is not less pleasing than its spring." Although so courted and extolled, she avoided notice and distinction, and retained to the last her fondness for a retired life.

Madame de Maintenon *continued.*

became his confidant and adviser, was made marchioness, and took the name of Maintenon from an estate, and, after resolutely refusing to become the king's mistress, became his wife by a secret marriage in 1683. From this time till his death, Louis was greatly under her influence, after which event she retired to the convent of St. Cyr.

LOUISE DE LA VALLIERE.

A. D. 1644-1710.

MISTRESS OF LOUIS XIV. OF FRANCE.

MLLE. DE LA VALLIERE, duchess, a French lady celebrated for her intimate relations with Louis XIV., born in Tours in August, 1644, died in Paris, June 6, 1710.

After the death of her father, a French nobleman and superior officer, her mother married the Baron de St. Remy, who was attached to the household of the Duchess of Orleans. Introduced at court and appointed maid of honor to Henrietta of England, sister-in-law of Louis XIV., Louise de La Valliere soon received the homage of several distinguished persons, whose attentions she discountenanced from a feeling of sincere love and admiration for the king.

All who became acquainted with the young lady were struck with her modesty, gentleness, and truthfulness, as well as with her personal charms and varied accomplishments; and the most eminent French writers, as Racine, La Fontaine, and Madame de Sévigné, bestow the highest encomiums upon her virtues and graces.

Her love for Louis XIV. was as enthusiastic as it was disinterested; and after having for some time resisted his advances, she became his mistress in 1661, but on several occasions felt impelled by conscientious scruples to desert her lover, who twice succeeded in bringing her back from the convent in which she had taken refuge. In 1674, however, she left him definitely, and took the veil in the Carmelite convent of the Faubourg St. Jacques under the name of Sister Louise. She received the visits of the queen, the Duchess of Orleans, and other warm admirers, and, engaged in works of piety and charity, spent the rest of her life in the seclusion of that convent.

She bore four children to the king, two of whom were legitimatized, Mlle. de Blois, who married the Prince of Conti, and the Count of Vermandois. She wrote a book entitled *Reflections on the Mercy of God, by a Penitent Woman*, 1680. A collection of her letters was also published in 1767. Her life has been a very suggestive literary theme.

ANNE DACIER.

A. D. 1654-1720.

CELEBRATED SCHOLAR AND LINGUIST.

ANNE LEFEVRE DACIER, a French woman distinguished in letters and as a scholar, was born in Saumur, France, in March, 1654, and died in Paris, August 17, 1720.

She was the daughter of the celebrated scholar, Tanneguy-Lefevre, and acquired her first instruction from overhearing his lessons to her brother. Lefevre, amazed at the extent of the information thus obtained, devoted himself to her education; and at his death, in 1672, she was one of the most accomplished scholars in Europe.

Immediately subsequent to the death of her father, she went to reside in Paris, where in 1674 she published an edition of Callimachus. The reputation acquired by this work procured her an invitation to assist in preparing the Delphin editions of the classics. In the discharge of this duty she prepared editions of Florus, Eutropius, Aurelius Victor, Dictys Cretensis, and Dares Phrygius.

In 1683 she was married to Andre Dacier, a favorite of her father, under whom they had for many years been fellow pupils. This marriage was called "the marriage of the Greek and Latin." Two years afterward, they both abjured Protestantism, and received from the king a pension of two thousand livres. Madame Dacier thenceforth continued to devote herself no less assiduously to literary pursuits, and produced translations of several plays of Plautus, the whole of Terence, the Iliad and Odyssey of Homer, the Plutus and Clouds of Aristophanes, and the whole of Anacreon and Sappho. The translations from Homer involved her in a controversy with M. de la Motte, and others, concerning the comparative merits of ancient and modern literature, Madame Dacier vigorously sustaining the former. She also assisted her husband in the translation of Marcus Aurelius and Plutarch's Lives.

She was distinguished for modesty and, amiability, and, amid her engrossing literary avocations, did not neglect her domestic and maternal duties.

ANNE KILLIGREW.

A. D. 1660-1685.

ENGLISH ARTIST AND POETESS.

DAUGHTER of Henry Killigrew, born in London in 1660, died in June, 1685, was characterized by one of her admirers as "a Grace for beauty, and a Muse for wit." Her father was one of the prebendaries of Westminster some time before the restoration of Charles II.

The daughter showed indications of genius very early and this being carefully cultivated, she became eminent in the arts of poetry and painting. An exhibition of the latter is her portrait of the Duke of York (afterward James II.) and his duchess, to whom she was a maid of honor. She also painted some historical pictures and some pieces of still life, for her own amusement.

She was a woman of exemplary piety and virtue. Dryden speaks of her in the highest terms, and wrote a long ode to her memory, from which the following stanza is extracted :—

"Now all those charms, that blooming grace,
The well-proportioned shape and beauteous face,
Shall never more be seen by mortal eyes:
In earth the much lamented virgin lies!
Not wit, nor piety, could fate prevent,
Nor was the cruel destiny content
To finish all the murder at a blow,
To snap at once her life and beauty too;
But, like a hardened felon, took a pride
To work more mischievously slow,
And plunder'd first, and then destroyed.
Oh! double sacrilege on things divine,
To rob the relique and deface the shrine!
But thus Orinda died:
Heaven by the same disease did both translate,
As equal were their souls, as equal was their fate."

She died of smallpox, and was buried in the chapel of the Savoy hospital, on the north side of which is a plain monument of marble and freestone erected to her memory, and fixed in the wall, on which is a Latin inscription.

QUEEN ANNE.

Reproduced from a copper etching after the original portrait.

QUEEN ANNE.

A. D. 1665-1714.

LAST SOVEREIGN OF THE HOUSE OF STUART.

ANNE, queen of Great Britain and Ireland, was born at St. James Palace, London, on February 6, 1665. She was the second daughter of James II. of England by his first wife, Anne Hyde, the daughter of the famous Earl of Clarendon. When she was six years of age, her mother died ; and her father soon after professed himself a member of the Church of Rome ; but his daughters were educated in the principles of the Church of England, to which Anne always retained an ardent if not a very enlightened attachment.

In 1683 Anne was married to Prince George of Denmark, an indolent and good-natured man, who concerned himself little about public affairs, and had as little capacity for dealing with them. At an early age she formed an intimacy with Sarah Jennings (afterwards the Duchess of Marlborough), who exercised an almost unbounded influence over her, both before and after her accession to the throne. She was the mother of seventeen children, all of whom died young and before she became queen.

In the revolution of 1688, Anne supported the cause of the Prince of Orange, but was afterwards implicated in intrigues for the restoration of her father. She succeeded William III., who died March 8, 1702, at a time when the strife of parties was extremely violent. She pursued the foreign policy of the late king, which involved England in the long war of the Spanish succession as the ally of Austria and the enemy of France. Among the important events of the reign were a number of signal victories gained by the Duke of Marlborough over the armies of Louis XIV., and the union of England and Scotland in 1707. Her political principles, if she had any, were favorable to royal prerogative rather than constitutional liberty, and rendered her partial to the Tories.

She became gradually alienated from the Duchess of Marlborough, who was a Whig, and transferred her favoritism to Mrs. Masham, whose intrigues undermined the Whig party so effectually, that the Tory statesmen, the Earl of Oxford and Lord Bolingbroke, came into power in 1710. The

MARY ASTELL.

A. D. 1668-1731.

ENGLISH AUTHORESS AND LINGUIST.

THIS voluminous writer was the daughter of a merchant of Newcastle-upon-Tyne, where she was born in 1668. She was well educated, and among other accomplishments was mistress of French, and had a good knowledge of the Latin tongue. Her uncle, a clergyman, observing her uncommon predilection, took her under his tuition, and taught her mathematics, logic, and philosophy. She left her native place when she was about the age of twenty, and spent the remaining part of her life at London and Chelsea. Here she pursued her studies with assiduity, acquired great proficiency in the exact sciences, and extended her knowledge of the classic authors. Among these latter, Seneca, Epictetus, Hierocles, Antoninus, Tully, Plato, and Xenophon were her favorites.

She wrote *An Essay in Defense of the Female Sex*, *A Serious Proposal to the Ladies*, and many other books and essays with the purpose of raising the standard of female education and female character. She was, however, a woman conservative and decidedly opposed to the new-fangled spirit of the times. She died at Chelsea, May 11, 1731, and was there buried.

Queen Anne ***continued.***

queen and these Tory ministers concurred in designs and intrigues to secure the succession to her brother, the Pretender. The European war was ended by the treaty of Utrecht, Lord Bolingbroke became prime minister in place of the Earl of Oxford, and the poor queen was kept in a state of constant unrest through the quarrels of her ministers. She died of apoplexy on August 1, 1714, and was succeeded by George I.

Her reign, illustrated by the genius of Newton, Addison, Pope, Bolingbroke, Swift, DeFoe, and Arbuthnot, was almost as celebrated in literature as the Augustan age of Rome, although she did little to make it so.

Queen Anne was of middle size, and comely though not beautiful She was virtuous, conscientious, and affectionate, more worthy of esteem as a woman than of administration as a queen.

ABIGAIL MASHAM.

A. D. 1670-1734.

FAVORITE OF QUEEN ANNE OF ENGLAND.

MRS. MASHAM'S name occupies a prominent place in the political writings which characterized the reign of Queen Anne. She was the daughter of Mr. Hill, a wealthy merchant of London, by reason of whose bankruptcy she was obliged to become the attendant of Lady Rivers. From this position she was advanced to the place of waiting maid to the princess Anne, and after her mistress ascended the throne gradually acquired considerable influence over her. She was not a woman of superior mind or attainments, but there were many points of sympathy between the queen and herself, which may account for the ascendency of this favorite. She possessed great powers of mimicry, and considerable taste in music, of which latter accomplishment the queen was very fond.

In 1707, Abigail Hill married Mr. Masham, a man of ancient family, one of the pages of the court. This marriage was performed secretly, and in the presence of the queen. The Duchess of Marlborough, who had hitherto been a favorite of the queen, on learning these facts, gave way to such violence, that it severed finally the tie between herself and her sovereign; and in a short time she was deprived of all offices and dignities at court. One of her situations, that of the privy-seal, was given to Mrs. Masham.

Following upon this, Mrs. Masham leagued herself with the queen's party, who were intriguing to remove the Duke of Marlborough and his adherents, and became an instrument in their hands. In 1711 a change of ministry took place, and Mr. Masham was raised to the peerage. Henceforth, Lady Masham became involved in all the intrigues of the court, especially in those of the Tories in favor of the exiled House of Stuart, which she warmly advocated.

Mrs. Masham was plain in appearance, and delicate in health. One of her physical blemishes was a remarkably red nose, furnishing the wits of the day with a constant subject at which to level their shafts. After the death of the queen she lived in great retirement, and died at an advanced age.

MARY II., QUEEN OF ENGLAND.

A. D. 1662-1694.

WIFE AND CO-REGENT OF WILLIAM III.

MARY II. was born at St. James Palace, Westminster, April 30, 1662. She was the daughter of James II. by Anne Hyde, his first wife. She married, November 4, 1677, at the age of fifteen, William, Prince of Orange, and sailed two weeks after to the Hague. Here she lived till February 12, 1689, when accepting a solemn invitation from the states of England she followed her husband to London.

The throne was declared vacant by the flight of James II., and William and Mary were crowned as next heirs April 11, 1689. Though Mary was declared joint possessor of the throne with her husband, yet the administration of the government was left entirely to him. This arrangement cost Mary no sacrifice, but was in strict accord with her desire. "There is but one command which I wish him to obey," said she, "and that is, 'Husbands, love your wives.' For myself, I shall follow the injunction, 'Wives, be obedient to your husbands in all things.'"

She kept the promise voluntarily made, and all her efforts were directed to promote her husband's happiness, and make him beloved by the English people. He had great confidence in her abilities, and when, during his absence in Ireland and on the continent, she was left the regent of the kingdom, she managed parties at home with much prudence, and governed with a discretion not inferior to his own.

Queen Mary was strongly attached to the Protestant religion and the Church of England, and was evidently led to consider its preservation a paramount duty, even when opposed to the claims of filial obedience. The unfriendly terms on which she lived with her sister, afterward Queen Anne, have often been alluded to as a blemish on her character. But political jealousies, and the foolish attachment of Anne to overbearing favorites, may sufficiently account for this rupture. Aside from this, Mary was, in truth, an amiable and excellent queen, and by her example made industry and domestic virtue fashionable. She died of smallpox, at Kensington, in the year 1694.

CATHARINE I. OF RUSSIA.

A. D. 1684-1727.

QUEEN OF PETER THE GREAT.

CATHARINE I., Empress of Russia, was a peasant's daughter, and her original name was Martha Skavranska. Her parents lived at Ringen, a small village not far from Dorpt, on Lake Vitcherve, in Livonia. The date of her birth was April 15, 1684. Being left an orphan in her fifteenth year, she was brought up chiefly by a Lutheran pastor named Glück, in Marienburg, Livonia.

In 1702 she married a Swedish dragoon, but Marienburg being taken by the Russians in the same year, she was made prisoner, and became the mistress of Prince Menschikoff. She then attracted the notice of Peter the Great, and won so much on his affections that he married her; and the marriage was publicly avowed in 1711. Some years prior to this, however, she went over to the Greek Church, and took the name of Catharina Alexievna.

When Peter the Great and his army seemed entirely in the power of the Turkish army on the Pruth in 1711, Catharine, according to the common account, through skillful bribery, procured the deliverance of the Russians. From this time forth she was received with great favor and was solemnly crowned in 1712.

On the death of Peter the Great, in 1725, she was acknowledged Empress and sole ruler of all the Russians. She showed herself worthy of this high station by completing the grand designs which her illustrious consort had begun. The first thing she did on her accession, was to cause every gallows to be taken down, and all instruments of torture to be destroyed. She instituted a new order of knighthood, and performed many actions worthy of a great mind.

She was much beloved for her great humanity, but ere long began to yield to the influence of a number of favorites, addicted herself to drunkenness, and lived such a life as could not fail to hurry her to her grave.

She died May 17, 1727. Her daughter — Elizabeth — became empress.

LADY MONTAGU.

A. D. 1690-1762.

BRILLIANT SOCIAL LEADER AND WIT.

MARY WORTLEY MONTAGU, born about 1690 at Thoresby, Nottinghamshire, England, was the eldest daughter of Evelyn Pierrepont, Duke of Kingston, and Lady Mary Fielding. She was a clever, attractive child, the pride and delight of her father, who, having lost his wife in 1694, and continuing a widower, introduced his daughter to society, and made her preside at his table at a very early age.

In 1712 she married, without the consent of her father, Edward Wortley Montagu, eldest son of Hon. Sydney Montagu. For more than three years after her marriage, she lived near Sheffield, where her son was born, her husband being kept principally in London during this time by his parliamentary duties. On the accesssion of George I., Mr. Montagu obtained a seat at the Treasury Board, and from this time, Lady Mary lived in London, where she gained a brilliant reputation by her wit and beauty, and was on terms of intimate friendship with Addison, Pope, and other literary men of the day.

In 1716 Mr. Montagu was appointed ambassador to the Porte, and in August of that year he set out for Constantinople, accompanied by his wife. They remained abroad till 1718, and during this time Lady Mary wrote the well known *Letters* to her sister, Pope, and other friends. The *Letters* give a true description of Eastern life and manners, and are written in a clear, lively style, sparkling with wit and humor. The next twenty years of her life she passed in England.

For reasons which are not well known, in 1739, she left England and her husband, from whom, however, she parted on very good terms, though they never met again. She lived in Italy, first on the shores of the lake of Iseo, and afterwards at Venice, till 1761, when at the request of her daughter, the Countess of Bute, she returned to England. She died August 21, 1762. Of her two children, both of whom survived her, one was the eccentric and profligate Edward Wortley Montagu, and the other became the wife of the Marquis of Bute, a distinguished nobleman.

MARIE DEFFAND.

A. D. 1697-1780.

PATRON OF FASHION AND LITERATURE.

AN accomplished French woman, resplendent in the age of Louis XV., was born in Paris in 1697, and died in the same city September 24, 1780. She was of noble birth, and was educated in a convent, but at an early age astonished her parents by her skeptical opinions on religious subjects.

At twenty years of age she was married to the Marquis du Deffand, from whom her indiscretions soon caused her to be separated, after which she launched into a career of fashionable dissipation, and for many years was one of the most brilliant ornaments of the court of Louis XV. Although incapable from a natural selfishness and want of sympathy of entertaining the passion of love, she knew how to inspire it in others ; and over the greater part of her numerous lovers, among whom, it is said, was the regent himself, her influence remained unimpaired until their dotage.

Her conversational powers and clear, cool judgment caused her to be courted by the most eminent men of the time, and when in her fifty-sixth year she became totally blind, her salons in the convent of St. Joseph were the favorite resort of Montesquieu, Voltaire, President Hénault, David Hume, D'Alembert, and many others. At this period of her life she became acquainted with Horace Walpole, between whom and herself a correspondence was for many years carried on.

As she grew old her selfish traits developed more disagreeably, and the ungenerous manner in which she treated her companion and reader, Mlle. de Lespinasse, alienated many of her friends. Her latter years were marked by peevishness and *ennui*, and she died unhappy after several unavailing efforts to consecrate herself to the life of a devotee.

Her epistolary writings comprise her correspondence with Hénault, Montesquieu, D'Alembert, and the Duchess of Maine, and with Horace Walpole. Her prose style is a model of elegance, but her poetry never rose above mediocrity.

MARQUISE DU CHATELET.

A. D. 1706-1749.

NOTORIOUS FOR HER LIAISON WITH VOLTAIRE.

GABRIELLE EMILIE DU CHATELET-LOMONT, one of the most remarkable women of her time, notorious for intimacy with Voltaire, was born at Paris, December 17, 1706. At an early period she displayed a great aptitude for the acquisition of knowledge. She studied Latin and Italian with her father, the Baron de Bretuil, and subsequently betook herself with zeal to mathematics and the physical sciences. Maupertius was her instructor in geometry, and the works of Newton and Leibnitz became her constant study. It was while thus devoting herself that she met Voltaire.

Distinguished alike for her beauty and talent, she soon found a host of suitors for her hand. Her choice fell on the Marquis du Chatalet-Lomont, but her marriage did not hinder her from forming, in 1733, a *liaison* with Voltaire, who came to reside with her at Cirey, a chateau on the borders of Champagne and Lorraine, belonging to her husband. Here they studied, loved, quarreled, and loved again, for several years.

In 1747 Madame du Chatelet, however, became sensible to the brilliant qualities of a certain M. Saint-Lambert, a captain of the Lorraine Guards; and the result was that the philosopher had to make room for the soldier. Voltaire was both grieved and indignant on discovering that he had a rival, but Madame du Chatelet's assurances of unabated friendship reconciled and induced him to remain near her. She died at Luneville, September 10, 1749, a few days after having given birth to a child.

Her first writing was *Institutions de Physique*, a treatise on the philosophy of Leibnitz. She also translated the *Principia* of Newton into French, accompanying it with algebraic elucidations.

Madame du Chatelet's ideas of morality were those of her time. She was graceful, remarkable for her simplicity of manner, and renowned for the accuracy of her judgment. Proud of her rank and birth, haughty to her inferiors, violent and imperious in her temper, she ruled despotically over her lovers, as she was ruled by her passions.

LADY HUNTINGDON.

A. D. 1707-1791.

RELIGIOUS PHILANTHROPIST.

COUNTESS SELINA HUNTINGDON, a patron of Calvinistic Methodists in England, was born in 1707, and died June 17, 1791. She was one of three daughters and co-heirs of Washington Shirley, Earl of Ferrars, and at the age of twenty-one was married to Theophilus Hastings, Earl of Huntingdon, a man distinguished for piety. His sudden death in 1746, and also the death of her four children in youth, caused her to become deeply religious.

At the time when the founders of Methodism, Wesley and Whitefield, were exciting in England a spirit of more intense devotion than was generally prevalent, the Countess of Huntingdon embraced their doctrines with her whole heart. She inclined to Whitefield's peculiar doctrines rather than to Wesley's, but she chose herself to become the founder of a sect which was called "The Countess of Huntingdon's Connection."

She had the control of a large income during her forty-five years of widowhood, and as her own personal expenses were small, and she was assisted by other opulent persons, she supported a college at Trevecca, in South Wales, for the education of Calvinistic ministers, and built sixty-four chapels, the ministers of which she assisted to support. Her largest chapel was at Bath, which she frequently attended. The college was removed after her death to Cheshunt, Herts, where it still exists, and for the support of it and also her chapels she left a trust. Not only in these ways did she merit the title of public benefactor, but she also expended large sums in private charities. According to the census of 1851, there were 109 chapels belonging to the "Connection," with accommodations for 40,000 hearers.

Lady Huntingdon lived for others, and at her death, which took place after a long career, she was mourned by all who knew her. Even those who regarded her conduct as the result of mistaken enthusiasm, respected her for the noble virtues of her character and her Christian conduct.

The Congregational polity prevails among her societies, some of which have formally identified themselves with the Congregationalists.

MARIA THERESA.

A. D. 1717-1780.

THE GREATEST OF AUSTRIAN RULERS.

THIS noted woman, archduchess of Austria, queen of Hungary and Bohemia, and empress of Germany, born at Vienna, May 13, 1717, was the eldest daughter of Charles VI. of Austria, emperor of Germany. In 1724 Charles, by his will, known as the Pragmatic Sanction, regulated the order of succession in the House of Austria, declaring that, in default of male issue, his eldest daughter should be heiress of all the Austrian dominions, and her children after her. The Pragmatic Sanction was guaranteed by the Diet of the Empire, and by all the German princes, and by several powers of Europe, but not by the Bourbons. In 1736 she married Francis of Lorraine, to whom she gave equal share in the government upon the death of her father in 1740.

At the time of her accession the monarchy was exhausted, the finances embarrassed, the people discontented, and the army weak. To add to the gravity of the situation, Prussia, Bavaria, Saxony, and Sardinia, abetted by France, put forward claims to the whole or to portions of her dominions. Maria Theresa, however, went immediately to Vienna, and took possession of Austria, Bohemia, and her other German states. She then repaired to Presburg, took the oaths to the Constitution of Hungary, and was solemnly proclaimed queen of that kingdom in 1741. Frederick of Prussia offered the young queen his friendship on condition of her giving up to him Silesia, which she resolutely refused, and he then invaded that province. The Elector of Bavaria, assisted by the French, also invaded Austria, and pushed his troops as far as Vienna. The queen took refuge in Presburg, where she convoked the Hungarian Diet; and appearing in the midst of them with her infant son in her arms, she made a heart-stirring appeal to their loyalty. The Hungarian nobles, drawing their swords, unanimously exclaimed, "We will die for our queen, Maria Theresa!" And they raised an army and drove the French and Bavarians out of the hereditary states.

In the meantime, Charles Albert, Elector of Bavaria, was chosen emperor of Germany, under the name of Charles VII.; and Frederick of

Prussia soon made peace with Maria Theresa, who was obliged to surrender Silesia to him.

In 1745 Charles VII. died, and Francis, Maria Theresa's husband, was elected emperor. Three years later the peace of Aix-la-Chapelle terminated the war of the Austrian succession, and there ensued a period of peace. During this period, Maria Theresa instituted important financial reforms, did her utmost to foster agriculture, manufactures, and commerce, and improved and nearly doubled the national revenues, whilst the burdens were diminished.

In 1756 began the Seven Years' War, between France, Austria, and Russia on the one side, and Prussia on the other, to confirm Frederick in the possession of Silesia. This was ended in 1763, leaving Austria and Prussia with the same boundaries as before. On the conclusion of hostilities the empress renewed her efforts to promote the national prosperity, ameliorating the condition of the peasantry, mitigating the penal code, founding schools, organizing charitable societies, in short, promoting the welfare of her subjects by all the wise arts of peaceful progress.

After the death of her husband, in 1765, the queen mother associated her son Joseph, elected king of the Romans in 1764, with herself in the government of the hereditary states. She, however, retained the administration of the government until her death, November 29, 1780.

Personally, Maria Theresa was a woman of majestic and winning appearance, and she was animated by truly regal sentiments and an undaunted spirit; by this rare union of feminine tact with masculine energy and restless activity, she not only won the affection and even enthusiastic admiration of her subjects, but she raised Austria from a most wretched condition to a position of assured power. Although a zealous Roman Catholic, she maintained the rights of her own crown against the court of Rome, and endeavored to correct some of the worst abuses of the Church.

Maria Theresa was the mother of sixteen children, all born within twenty years, ten of whom survived her. Among these, Joseph II. succeeded her; Leopold, Grand Duke of Tuscany, followed his brother on the imperial throne as Leopold II.; Ferdinand became Duke of Modena; and Marie Antoinette was married to Louis XVI., of France.

CATHARINE II.

A. D. 1729-1796.

EMPRESS OF RUSSIA.

CATHARINE II. was born at Stettin, in Prussian Pomerania, May 2, 1729. Her father, the Prince of Anhalt-Zerbst, was a Prussian field marshal, and governor of Stettin. She received the name of Sophia Augusta; but the Empress Elizabeth of Russia having selected her for the wife of her nephew and intended successor, Peter, she passed from the Lutheran to the Greek Church, and took the name of Catharine Alexievna.

In 1745 her marriage took place. She soon quarreled with her husband, and both of them lived a life of unrestrained vice. Among his attendants was a Count Soltikoff, with whom her intimacy soon became scandalous; and Soltikoff was sent on an embassy abroad. But the young Polish count, Poniatowski, almost immediately supplied his place. After the death of the Empress Elizabeth in 1761, Peter III. ascended the Russian throne; but the conjugal differences became continually wider. Catharine was banished to a separate abode; and the emperor seemed to entertain the design of divorcing her, declaring her only son, Paul, illegitimate, and marrying his mistress, Elizabeth Woronzoff. The popular dislike to Peter, however, rapidly increased; and at length, he being dethroned by a conspiracy, Catharine was made empress. A few days afterward Peter was murdered. What participation his wife had in his murder has never been well ascertained.

Catharine now exerted herself to please the people, and among other things, made a great show of regard for the outward forms of the Greek Church, although her principles were, in reality, those prevalent among the French philosophers of the eighteenth century. The government of the country was carried on with great energy, and her reign was remarkable for the rapid increase of the dominions and power of Russia. Not long after her accession to the throne, her influence secured the election of her former favorite, Stanislaus Poniatowski, to the throne of Poland.

CATHARINE II. OF RUSSIA.

Reproduced from a portrait by Rosselyn; engraved by Caroline Watson.

In her own empire, however, discontentment was seriously manifested, the hopes of the disaffected being centered in the young prince Ivan, rightful heir to the throne of Russia, who was forthwith murdered in the castle of Schlüsselburg.

From that time the internal politics of Russia consisted chiefly of court intrigues for the humiliation of one favorite and the exaltation of another. The revolt of the Cossacks in 1773, though serious, only served to fortify her throne. The first partition of Poland in 1772, and the Turkish war which terminated in 1774, vastly increased the empire. In 1787 she made a journey in her southern provinces through flourishing towns, villages, and festive scenes; but the whole was a sham, having been gotten up for the occasion by Potemkin to impress Catharine with the prosperity of her empire. Resuming the policy of expelling the Turks from Europe, and reigning at Constantinople, Catharine, in 1783, seized the Crimea, and annexed it to her empire. In 1787 the Porte declared war against her and hostilities were continued till 1792. She indemnified herself by sharing in the dismemberment of Poland, which kingdom became extinct in 1795; and was on the point of turning her arms against republican France, when she died of apoplexy, November 9, 1796.

To all her lovers Catharine was munificent, not only during their season of favor, but after their dismissal, loading them with presents and pensions to such an extent, that altogether they are estimated to have cost Russia about £20,000,000. In the capital, at her court, and in her own circle, there reigned the most systematic immorality, which she encouraged by her example in utter disregard of virtuous restraint.

Though as a woman the licentiousness of her character is inexcusable, yet as a sovereign Catharine II. is well entitled to the appellation of *Great*. After Peter I., she was the chief regenerator of Russia, but with a more enlightened mind and under more favorable circumstances. She established schools, ameliorated the condition of the serfs, promoted commerce, founded towns, arsenals, banks, and manufactories, and encouraged art and literature. She corresponded with the learned men in all countries, and wrote herself *Instructions for a Code of Laws*, besides several dramatic pieces, and *Moral Tales* for her grandchildren.

MADAME DE LA ROCHE.

A. D. 1731-1807.

GERMAN AUTHORESS.

MARIE SOPHIE DE LA ROCHE, a talented German authoress, was the daughter of Herr Von Guterman, a very learned physician. She was born December 6, 1731, at Kaufbeuren, and, as she grew up, was educated with great care. When she was only five years old, it is said she had read the Bible through. Von Guterman removed to Augsburg when his daughter was sixteen, where he was appointed town physician, and dean of the medical faculty. Here the daughter had new opportunities for mental cultivation, and received special assistance from Dr. Biancani, of Bologna, physician to the Prime Bishop of Augsburg. Dr. Biancani became very much attached to his pupil and wished to marry her, but the father of Sophie opposed the match.

From this time she devoted herself to reading and study and shortly after took up her residence at Riberach in the house of a relative, Wieland by name. Here Sophie became acquainted with young Wieland, who drew her attention to German literature, and throughout her life inspired her to literary effort. A strong attachment sprang up between them, and they became engaged; but during Wieland's prolonged absence in Switzerland, they were estranged, and when, in 1760, he returned to Riberach, he found Sophie the wife of M. de la Roche, counselor of state in Maine, and superintendent of the estates of Count Stadion. The friendship of Wieland, however, was resumed and continued uninterrupted till their death, a period of more than fifty years. M. de la Roche died in 1789, while his wife survived until 1807.

Madame de la Roche wrote a number of works which showed her to be a woman of intellect, knowledge, and experience. In writing, however, she succeeded best in romances, in which she exhibited unusual powers of imagination and knowledge of the human heart. Her principal works are, *History of the Lady of Sternburg*, to which Wieland wrote a preface; *Pomona*, *My Writing Desk*, *Letters on Manheim*, *Apparitions on Lake Oneida*, *Love Cottages*, and *Melusina's Summer Night*.

MARTHA WASHINGTON.

A. D. 1732-1802.

WIFE OF GENERAL GEORGE WASHINGTON.

MARTHA WASHINGTON was born in the county of New Kent, Virginia, in May, 1732. Her maiden name was Martha Dandridge, and, at the age of seventeen, she married Col. Daniel Parke Curtis, of the White House, county of New Kent. By this union she had four children: a daughter who died in infancy, a son named Daniel, whose early death is supposed to have hastened his father's; Martha, who arrived at womanhood, and died in 1770; and John, who perished in the service of his country, at the siege of Yorktown, aged twenty-seven.

Mrs. Curtis was left a young and very wealthy widow, and managed the extensive landed and pecuniary interests of the estate with surprising ability. In 1759 she was married to George Washington, then a colonel in the colonial service, and soon after they removed permanently to Mount Vernon, on the Potomac. When her husband became commander-in-chief of the colonial armies, Mrs. Washington, accompanied him to Boston, and witnessed its siege and evacuation.

After General Washington's election to the presidency of the United States, in 1787, Mrs. Washington performed the duties belonging to the wife of a man in that high station, with dignity and ease. On the retirement of President Washington, she still continued her unbounded hospitality. The death of her venerated husband, which occurred December 14, 1799, was a shock from which she never recovered, though she bore the heavy sorrow with the most exemplary resignation. She survived her husband a little over two years, dying at Mount Vernon.

In person Mrs. Washington was well formed, though somewhat below middle height. A portrait, made previous to her marriage, shows that she must have been very handsome in her youth; which comeliness of countenance, as well as a dignified and graceful manner, she retained during life In the home she was the presiding genius that kept action and order in perfect harmony — a wife in whom the heart of her husband could safely trust.

CHARLOTTE CORDAY.

A. D. 1768-1793.

FRENCH HEROINE AND MARTYR.

MARIANE CHARLOTTE CORDAY D'ARMANS, a French heroine, was born at St. Saturnin des Lignerets, in the department of Orne, July 28, 1768, and guillotined at Paris, July 17, 1793. Her father was a poor Norman nobleman of literary tastes, and author of works of a republican tendency. Charlotte's mother died during her early youth; her two brothers entered the army; one of her sisters died young, and she and her remaining sister were placed by their father in a convent at Caen. There she became a favorite with the abbess and her assistant, who occasionally gave parties to their intimate friends, to which Charlotte was admitted. Among the visitors was M. de Belzunce, a young cavalry officer, between whom and Charlotte a tender feeling sprang up.

Charlotte was intellectual, vehement, and enthusiastic; she devoured Rousseau's *Heloise*, sympathized with the heroes of antiquity, and entertained the most exalted ideas of the duties of patriotism. An event which made a deep impression on her mind was the assassination of the young officer she loved by a mob at Caen, and she vowed revenge against those whom she conceived to have instigated the murder.

After the revolution had closed the doors of the convent, Charlotte removed to the house of her aunt, an old royalist lady. Many Girondists had fled to Caen, among others Barbaroux, and Charlotte found a pretext for calling upon him. The conversation chiefly turned upon the tragic fate of the Girondists, upon Madame Roland, and upon Marat, for whom she had long felt a horror. One morning her aunt found a Bible lying open upon her bed, and the following lines, "The Lord hath gifted Judith with a special beauty and fairness," were underlined. On another occasion she found her weeping bitterly, and, on questioning her about her tears, Charlotte replied: "They flow for the misfortunes of my country."

On the morning of July 9, 1793, she suddenly left the house of her aunt, on a pretext of a journey to England. On the eleventh she was in Paris. She took a room in the Hotel de la Providence, not far from

Marat's dwelling. For two days her mind was undecided as to whether Marat or Robespierre should fall, when Marat's journal, *L'ami du peuple*, in which he said that two hundred thousand more heads must be lopped off in order to secure the success of the revolution, fixed her determination. She addressed a letter to Marat soliciting an audience, in order to acquaint him with the plots of the Girondists at Caen. No answer came, and on the morning of July 13, after having purchased a knife at the Palais Royal, Charlotte called upon Marat. She was refused admittance. She wrote a second note, and called again at half-past seven the same evening. The porter seeing her pass by his lodge without making any inquiry, called her back. But Charlotte passed on and ascended the staircase. Marat's mistress, Albertine, opened the door, and on beholding again the same young woman who had called during the morning, rudely refused to admit her; Charlotte insisted; the sound of their voices reached Marat, who consented to see her. Charlotte was ushered through two other rooms to a narrow closet, where Marat was just taking a bath. He listened to her report of the proceedings of the Girondists, and, taking down their names, remarked with a smile that "within a week they will all go to the guillotine." "These words sealed his fate," said Charlotte afterward. Drawing from beneath the handkerchief which covered her bosom the knife she had concealed there, she plunged it to the hilt in Marat's heart. He gave a loud cry and sank back dead.

The news of the murder soon spread. The room became crowded with people, and as they gazed upon the beautiful girl, who looked serenely and calmly upon the general confusion, they could hardly believe that she was the assassin. She was transferred to the nearest prison, the Abbaye.

Her trial took place on the morning of July 17; she was sentenced to death, and guillotined the evening of the same day. During her trial and during the execution her courage did not forsake her for a moment. She declared that her project had been formed when the Robespierre party had pronounced the doom of the Girondists, and that she had killed one man in order to save a hundred thousand.

When Vergniaud was informed of Charlotte's death, he exclaimed: "She has killed us, but she teaches us how to die."

MADAME DE STAEL.

A. D. 1766-1817.

AN ILLUSTRIOUS FRENCH WOMAN.

ANNE LOUISE GERMAINE DE STAËL-HOLSTEIN was born at Paris, April 22, 1766. She was the daughter of Jacques Necker, the famous finance minister of Louis XVI. She was an extraordinarily precocious child, figured at receptions at eleven, and grew up in an atmosphere of admiration. The attention she received in her mother's brilliant salon developed in her the intellectual curiosity and scientific spirit of the men who frequented it.

At the age of twenty, through the interposition of Marie Antoinette, a marriage was brought about between her and the Baron de Staël-Holstein, then Swedish ambassador at the court of France. Her marriage was not happy, and she was later separated from her husband, and mainly lived apart from him. She bore him two sons and a daughter, and was present at his bedside when he died in 1802.

Neither the disposition nor the situation of Madame de Staël would permit her to remain indifferent to the general agitation which prevailed in France. Enthusiastic in her love of liberty, she gave all the weight of her influence to the cause. Her salon was the gathering place of the admirers of the English constitution. In 1792 she fled from the growing violence of riot and murder, then such a horrible attribute of the revolution in Paris, and took refuge with her father at Coppet, near Geneva, and later fled to England.

Three years later she returned to Paris and sought to re-establish her salon. In the same year she fell under the suspicion of the Directory, and withdrew again to Coppet, but returned once more in 1797, and her salon attained a new brilliancy and power.

Among its assiduous visitors were Madame Recamier, Madame de Beaumont, C. Jordan, Fauriel, and especially Benjamin Constant, with whom she fell in love, and from whose capricious and unhappy character she had much to suffer.

MADAME DE STAËL.

MADAME DE STAËL.

Reproduced from the portrait by J. Champagne, a Flemish painter. Champagne was a pupil of Philippe Champagne, whom he assisted in many works in Paris. His talent attracted the attention of King Louis XIV., who employed him in decorative painting at the Palace of Versailles.

Her salon was decidedly hostile to Napoleon, who, in October, 1803, sent her away from Paris. After this interdict, she traveled in Germany and Italy, and in 1805 established herself again in Coppet, where her old friends and many new ones flocked about her, and where she held a kind of intellectual court. She traveled again in Germany in 1807, and upon her return announced her religious conversion.

The appearance of her book on Germany was the signal for still severer measures by Napoleon. The French edition was destroyed, and she was ordered to retire to Coppet, where she was kept under surveillance, a virtual prisoner, and forbidden to receive her friends. She escaped in 1812 and took refuge successively in St. Petersburg, Sweden, and England. On the fall of Napoleon she returned to Paris in 1815, but she was disappointed at the tendencies of the restored monarchy.

She received from the government two millions of francs, the sum which her father had left in the royal treasury ; and, surrounded by a happy circle of congenial minds, she remained in the capital until her death in July, 1817. In 1811 she had secretly married Albert de Rocca, an officer but twenty-three years old, to whom she bore a son.

Though her conspicuous influence upon her contemporaries was wielded largely by personal contact, and the brilliancy of her improvisation in the excitement of conversation, yet her books are the most important of the post-revolutionary period, and furnished a great stimulus to the new currents of French literature that were preparing romanticism. Her works are numerous, the most noted of which are, *Corinne*, *Delphine*, *Germany*, *Ten Years of Exile*, and *Considerations on the French Revolution*

The books of Madame de Staël are very little read, and occupy a singular position in French literature. They are seen to be in large part merely clever reflections of other people's views, or views current at the time, and the famous "ideas" turn out to be chiefly the ideas of the books or the men with whom she was from time to time in contact. Her faults are great ; her style is of a particular age, not for all time ; her ideas are mostly second hand and frequently superficial. Nevertheless, nothing save a very great talent could have shown itself so receptive of its environment.

ABIGAIL ADAMS.

A. D. 1744-1818.

WIFE OF PRESIDENT JOHN ADAMS.

ABIGAIL ADAMS, wife of John Adams, second president of the United States, was the daughter of Rev. William Smith, minister of a Congregational church, at Weymouth, Massachusetts, and of Elizabeth Quincy. She was born November 22, 1744, and in October, 1767, married John Adams, then a lawyer residing at Weymouth.

Mr. Adams was appointed minister plenipotentiary to the court of Great Britain, and in 1784 Mrs. Adams sailed from Boston to join him. She returned in 1788, having passed one year in France and three in England. On the appointment of her husband to the vice-presidency in 1789, she resided in Philadelphia, then the seat of government, and also during his term as president. After the defeat of Mr. Adams in 1800 they retired to Quincy, Mass., where Mrs. Adams died, October 28, 1818.

Mrs. Adams' letters to her son, John Quincy Adams, were characteristic and much admired. She was a woman of true greatness and elevation of mind, and, whether in public or private life, always preserved the same dignified and tranquil demeanor. As the mistress of a household, she united the prudence of a rigid economist with the generous spirit of a liberal hospitality; faithful and affectionate in her friendships, bountiful to the poor, kind and courteous to her dependents, cheerful and charitable in the intercourse of social life with her acquaintances, she lived in the habitual practice of benevolence, and sincere, unaffected piety. In her family relations, few women have left a pattern more worthy of imitation by their sex.

Her letters have been collected and were published some years since.

Madame de Staël *continued.*

Take away her assiduous frequentation of society, from the later philosophical coteries to the age of Byron — take away the influence of Constant and Schlegel and her other literary friends — and probably little of her will remain.

MARIE ANTOINETTE.

A. D. 1755-1793.

ILL FATED QUEEN OF FRANCE.

MARIE ANTOINETTE JOSEPHE JEANNE DE LORRAINE, archduchess of Austria and queen of France, was the fifth daughter of Maria Theresa and Francis I. She was born at Vienna, November 2, 1755, was carefully educated, and possessed an uncommon share of grace and beauty. Her hand was demanded by Louis XIV., for his grandson, the dauphin, afterward Louis XVI., to whom she was married in 1770, before she had attained her fifteenth year.

Her position at the French court was difficult from the very first, and it soon became dangerous. There was a difference of character between her and the people among whom she had come to live which proved fatal in the end. Her morals were perfectly pure and her heart full of noble and generous instincts. During the first years of her residence in France the queen was the idol of the people. Four years from this period all was changed. Circumstances remote in their origin had brought about in France a state of feeling fast ripening to a fearful issue.

The queen could no longer do with impunity what had been done by her predecessors. The extravagance and thoughtlessness of youth, and a neglect of the strict formality of court etiquette, injured her reputation. She became a mark of censure, and finally an object of hatred to the people, who accused her of the most improbable crimes. Accused of being an Austrian at heart, and an enemy to France, every evil in the state was now attributed to her, and the Parisians soon exhibited their hatred in acts of open violence.

In October, 1789, the populace proceeded with rancor to Versailles, broke into the castle, murdered several of the bodyguard, and forced themselves into the queen's apartments. When questioned by the officers of justice as to what she had seen on that memorable day, she replied, "I have seen all, I have heard all, I have forgotten all."

She accompanied the king in his flight to Varennes, in 1791, and endured with him, with unexampled fortitude and magnanimity, the in-

sults which now followed in quick succession. In April, 1792, she accompanied the king from the Tuileries, where they had been for some time detained close prisoners, to the Legislative Assembly, where she was arraigned. Transferred to the Temple, she endured, with the members of the royal family, every variety of privation and indignity. On January 21, 1793, the king perished on the scaffold; her son was forcibly torn from her, and she was removed to the Conciergerie to await her trial in a damp and squalid cell. On the 14th of October she appeared before the revolutionary tribunal.

During the trial, which lasted seventy-three hours, Marie Antoinette preserved all her dignity and composure. Her replies to the infamous charges which were preferred against her were simple, noble, and laconic. When all the accusations had been heard, she was asked if she had anything to say. She replied, "I was a queen, and you took away my crown; a wife, and you killed my husband; a mother, and you deprived me of my children. My blood alone remains: take it, but do not make me suffer long."

At four o'clock on the morning of the 16th she was condemned to death by a unanimous vote. She heard her sentence with admirable dignity and self-possession. At half-past twelve on the same day she ascended the scaffold. Scarcely any traces remained of the dazzling loveliness which had once charmed all hearts; her hair had long since become blanched with grief, and her eyes were almost sightless from continued weeping. She knelt and prayed for a few moments in a low tone, then rose and calmly delivered herself to the executioner. Thus perished, in her thirty-seventh year, the daughter of the heroic Maria Theresa, a victim to the circumstances of birth and position.

No fouler crime ever stained the annals of savage life than the murder of this unfortunate queen, by a people calling themselves the most civilized nation in the world.

Marie Antoinette had four children: a daughter, who died in infancy; the dauphin, who died in 1789; the young Louis, who perished in the Temple in 1795; and Marie Theresa Charlotte, who became the wife of the eldest son of Charles X.

MADAME ROLAND IN PRISON.

Reproduced from the painting by Evariste Carpentier.

MADAME ROLAND.

A. D. 1754-1793.

MARTYR OF THE FRENCH REVOLUTION.

MARIE JEANNE ROLAND, one of the most conspicuous martyrs of the French revolution, was born at Paris, March 18, 1754, the daughter of an engraver, who had ruined himself by unlucky speculation. From the first an eager and imaginative child, she read everything, even heraldry, and Plutarch made the young idealist a republican for life. At eleven she went, for a year, into a convent to prepare for her first communion, next passed a year with her grandmother, and returned to her father's house, where she read Buffon, Bossuet, and Helvetius, and at length found her gospel in the writings of Rousseau.

After the death of her admirable mother, in 1775, the girl, solitary and poor, untouched in heart by her many admirers, and cold toward the father through his misconduct, at length, in February, 1780, married M. Roland, a manufacturer of Lyons. He was over forty, thin, yellowish, careless in dress, abrupt and austere in manners, and unyielding in his virtues, a man whom few would have thought likely to fascinate a young and beautiful woman. In her enthusiasm she overrated his qualities ; he proved a selfish, exacting husband ; but she buried the latent passions of her heart, and for ten years made herself an admirable wife and mother, with perfect domestic simplicity. Her only child, a daughter, Eudora, was born at Amiens.

The opening of the French revolution drew Madame Roland from the retirement of private life. She accompanied her husband, in 1791, to Paris, whither he had been sent by the city of Lyons to represent it in the States-General. Her beauty, enthusiasm, and eloquence soon exercised a wonderful fascination over her husband's friends, and added a charm to patriotism that was irresistible. All the famous and ill-fated leaders, Brissot, Petion, Buzot, and at first even Robespierre and Danton, met constantly at her house, and she was a deeply interested observer of all that passed. She had little faith in constitutional monarchy ; her aspirations were for a republic, pure, free, and glorious as her ideal.

In March, 1792, Roland became minister of the interior, and in her new

and elevated position Madame Roland influenced not only her husband but the entire Girondist party. Dismissed from his post in consequence of his celebrated letter of remonstrance to the king — which letter was, in fact, written by his wife — Roland, upon the downfall of the monarchy, was recalled to the ministry.

This triumph was but short lived. The power which had been set in motion could not be arrested in its fearful course, and the Girondist party fell before the influence of their bloodthirsty opponents. Protesting against the reign of terror, they fell its victims. Both she and her husband drew down upon themselves the hatred of Marat and Danton, and their lives were soon openly threatened. Roland escaped; but Madame Roland was arrested, and thrown into prison. Here, during a confinement of several months, she prepared her memoirs, which have been given to the world.

On November 1, 1793, she was removed to the Conciergerie, and her trial, as a Girondist, commenced. She was condemned to death, and November 8, dressed all in white, her long, black hair hanging down to the girdle, she ascended the fatal cart. Carried with her to the guillotine was a trembling printer of assignats whom she asked Samson to take first to save him the horror of seeing her head fall. "You cannot," said she, "refuse the last request of a woman."

It is usually told how, on the point of entering the awful shadows of eternity, she asked for pen and paper to write down the strange thoughts that were rising within her, but Sainte-Beuve thinks it impossible, puerile, untrue to the nature of the heroine, as well as unauthenticated by good contemporary evidence. As she looked up at the statue of Liberty, she exclaimed, "Oh Liberty, how many crimes are committed in thy name!" She died at the age of thirty-nine.

She had often said her husband would not long survive her. Her prediction was fulfilled. A week later, the body of Roland was found seated beneath a tree, on the road to Rouen, stabbed to the heart. A paper affixed to his breast bore these words: "From the moment when I learned that they had murdered my wife I would no longer remain in a world stained with her enemies."

QUEEN LOUISE.

A. D. 1776-1810.

BEAUTIFUL AND NOBLE GERMAN PRINCESS.

LOUISE, Queen of Prussia, was born March 10, 1776, in Hanover, where her father, Duke Charles of Mecklenburg-Strelitz, was commandant. During the period of the revolutionary wars, she lived for some time with her sister Charlotte, the wife of Duke Frederick of Saxe-Hildburghausen. In 1793 she met at Frankfort the crown prince of Prussia, afterward King Frederick William III., who was so fascinated by her beauty, and by the nobleness of her character, that he asked her to become his wife. On April 24, of the same year, they were married.

As queen of Prussia she commanded universal respect and affection, and nothing in Prussian history is more pathetic than the patience and dignity with which she bore the sufferings inflicted on her and her family during the war between Prussia and France. After the battle of Jena she went with her husband to Königsberg, and when the battles of Eylau and Friedland had placed Prussia absolutely at the mercy of France, she made a personal appeal to Napoleon at his headquarters in Tilsit, but without success.

Early in 1808 she accompanied the King from Memel to Königsberg, whence, toward the end of the year, she visited St. Petersburg, returning to Berlin on December 23, 1809. On July 19, 1810, she died in her husband's arms, while visiting her father in Strelitz.

During the war Napoleon, with incredible brutality, attempted to destroy the queen's reputation, but the only effect of his charges in Prussia was to make her more deeply beloved.

The Prussian Order of Louise, the Louise School for girls, and the Louise Governesses' Seminary were instituted in her honor. There is a beautiful monument and portrait statue of her by Rauch in the mausoleum at Charlottenburg.

Queen Louise was not only characterized by great personal beauty united with dignity and grace of manner, but with much gentleness of character and active benevolence. Her visits of charity were extended to many homes of poverty and suffering.

ELIZABETH HAMILTON.

A. D. 1758-1816.

IRISH AUTHORESS AND EDUCATOR.

ELIZABETH HAMILTON was born in Belfast in 1758, and died in Harrowgate, England, July 25, 1816. Her father was a merchant, of a Scottish family, and died early, leaving a widow and three children. The latter were educated and brought up by relatives.

A taste for literature soon appeared in Elizabeth. Wallace was the first hero of her studies; but meeting with Ogilvie's translation of the Iliad, she idolized Achilles and dreamed of Hector. She had opportunities of visiting Edinburgh and Glasgow, after which she carried on a learned correspondence with Dr. Moyce, a philosophical lecturer. She wrote also many copies of verses — that ordinary outlet for the warm feelings and romantic sensibilities of youth.

After the death of her brother, in 1792, the literary career of Elizabeth Hamilton properly commenced. Her first work was *The Letters of a Hindoo Rajah*, published in 1796. The success of this work decided her to pursue the vocation of authorship. She wrote successively, *Memoirs of Modern Philosophers*, *Letters on Education*, *Life of Agrippina*, and *Letters to the Daughters of Noblemen*. This latter was published in the year 1806. Soon afterwards Miss Hamilton became an active promoter of the "House of Industry" at Edinburgh, an establishment for the education of females of the lowest class. For the benefit of these young persons she composed a little book, *Exercises in Religious Knowledge*, which was published in 1809. Her other works include *The Cottagers of Glenburnie*, *Essays on the Human Mind*, and *Hints to Patrons and Directors of Schools*.

Elizabeth Hamilton has shown in all her works great power of analysis, a firm grasp of philosophy, and singular adeptness as an expositor of educational theory. But more important still is the influence of her writings in awakening the attention of mothers, and directing their inquiries rightly in the observation of what passes in the minds of their children, to their duties as mothers, and to their business as preceptors of youth.

Miss Hamilton died after a protracted illness on July 25, 1816.

JOSEPHINE.

A. D. 1763-1814.

WIFE OF NAPOLEON AND EMPRESS OF THE FRENCH.

MARIE JOSEPH ROSE TASCHER DE LA PAGERIE, empress of the French, first wife of Napoleon I., was born at Trois Ilets, near St. Pierre, Martinique, June 24, 1763, and died at Malmaison, near Paris, May 29, 1814. Her father, whose family had emigrated from the vicinity of Blois, France, held the office of captain of the port at St. Pierre.

She received the very imperfect education that was then imparted to young ladies in the French colonies, but her native grace and kindness of heart endeared her to all with whom she became acquainted. When about fifteen years of age she was sent to France, and one year later married Viscount Alexandre de Beauharnais, like herself a native of Martinique, and then a major in an infantry regiment. By this union, which was far from happy, she had a son, Eugene, afterward prince, and a daughter, Hortense, who became queen of Holland by her marriage with Louis Bonaparte, and was the mother of Napoleon III.

Viscount de Beauharnais, although he had been one of the promoters of the revolution in the constituent assembly, and had faithfully served his country in arms, was arrested upon suspicion during the Reign of Terror, and sent to the scaffold, leaving Josephine in distress. Her efforts to procure the release of her husband had caused her own imprisonment; and her two children were reduced to such extremities that Eugene entered a carpenter's shop as an apprentice.

At a reception she met Bonaparte, then an obscure officer. He fell desperately in love with her, although he was six years her junior, and married her March 9, 1796. Twelve days later he was appointed to the chief command of the French army in Italy. She accompanied him in his Italian campaign, and exercised a great influence in restraining him from measures of violence and severity. She shared all the honors that were bestowed upon her husband, and was with great difficulty prevented from accompanying him to Egypt.

During their separation and after his return, at Malmaison, and afterward at the Luxembourg and the Tuileries, she attracted round her the most brilliant society of France, and contributed not a little to the establishment of her husband's power. She was solemnly crowned in Paris, December 2, 1804, but her happiness was soon marred by sad forebodings; she had no children by her imperial husband, and in the eyes of this great politician a direct heir was essential to the preservation of his power. After many struggles between his love and his ambition, Napoleon, partly by entreaties, partly by using his sovereign authority, prevailed upon his wife to consent to a divorce. The marriage relation was accordingly dissolved by law on December 16, 1809.

Subsequent evidences of national sympathy for the fallen empress showed that she was far from having lost anything of her power over the French people. Her enthusiastic attachment for Napoleon remained unimpaired; and she would have been ready to follow him in his exile, after his fall, but their respective situations did not allow such a step. The esteem in which she was held by the allied sovereigns protected her during the disasters of 1814, and she was several times visited at Malmaison by the Emperor Alexander of Russia, and the King of Prussia. She lived near Evreux, and died at Malmaison, May 29, 1814. Her body was interred in the church of Ruel, where, seven years after, a monument was erected in her honor.

Josephine was handsome; her figure was majestic and elegant; but her charms were her grace and goodness of heart. She has been called Napoleon's "star." His fortunes, it is said, arose with her, and waned when their connection ceased. The English, when they paint the Empress Josephine, in their hatred of Napoleon, always depict her in the most glowing colors. To exalt Napoleon's repudiated wife is to censure him. But we, who are less liable to prejudice, are able to estimate her character more impartially and to bestow praise where it belongs.

If Josephine had been as eminent for high, womanly virtues as Napoleon was for exalted genius; if she had been in truth Napoleon's "star," her fate might have been a different one.

DANTE AND BEATRICE.

Etched and reproduced from a painting by Henry Holiday, an English painter, sculptor, and contributor to the Royal Academy. This celebrated picture was painted in 1883 and exhibited in the Grosvenor Gallery, London.

FIRST MEETING OF DANTE AND BEATRICE.

THE PERIOD
OF THE
RENAISSANCE AND FOLLOWING.

THE revolutions which took place during the sixteenth century in the condition of woman were not less important than those produced in Church and State, in religion, in the arts and sciences, in academical institutions, in commerce and manufactures, in the sentiments and manners of the most celebrated nations, in the mutual relations of the countries of Europe, and in the situation of the latter with regard to the other divisions of the globe. These changes must be contemplated with due regard to the conditions already referred to as characteristic of the preceding centuries.

Sixteenth Century

Among nations of different origin, the condition of woman depends, principally, on the natural qualities of the heart and mind, by which each of them is distinguished. On the contrary, among nations of the same origin, such as the Germans, and all those that were either descended from, or conquered by, the Germans, that state of the women is determined by the particular constitutions, customs, manners, and refinement of each nation, and also by the situation, power, and disposition of their sovereigns. As a great change took place in all these points, among the European nations, during the period under discussion, so the condition of the sex underwent an equal revolution with the causes by which it is governed.

It was a rough world in which women found themselves at liberty to come and go, to taste new pleasures, enjoy fresh luxuries, hear new opinions, and think new thoughts. But at least it was a world of action, of striving, of pushing forward. Despotic as was the throne, as opposed to feudal rule, oppressive as was the new land-owning class, a freer spirit prevailed. Social changes worked gradually and the germs of later modern intellectual activity began their growth.

Renaissance

The fact is amply borne out in history, that in no European nation, in which the arts and sciences flourished, were they wholly monopolized by the stronger sex. But during the era of the Renaissance they took a larger share in both ; the greater number, in

order to cultivate the qualities of the heart and understanding, and to fit themselves for the performance of new social duties ; but many with a view to exalt themselves above the level of their sex, and to vie with the most industrious and the most celebrated men in the career of genius and reputation.

The lively enthusiasm for the ancient languages and monuments, and for the restoration of all the arts and sciences, which was excited in the fourteenth and continued during the fifteenth and sixteenth centuries, was caught up by certain happily organized persons, and became a part of the spirit of the times. Women applied themselves to the study of the Greek and Latin and even of the Oriental languages, and acquired, or at least endeavored to acquire, glory by the fruits of their industry and genius ; several distinguished themselves as public orators, or as teachers of the languages and sciences.

It may be regarded as a peculiar characteristic of the fifteenth and still more of the sixteenth and the first half of the seventeenth centuries, that the enthusiasm for the sciences and the learned languages among women of the higher ranks was strongest and most general ; that at the very time when the majority of princes and nobles despised men of learning as clerks, and regarded the sciences as degrading to their dignity, women of the highest distinction patronized literature and the arts with the most lively interest ; that queens and princesses so far from being ashamed, thought it an honor to be poetesses and writers ; and that those of the female sex who had received no instruction in the learned languages and the scholastic sciences, at least made themselves mistresses of the best works of modern nations, studied with the utmost assiduity to speak and write their mother tongue with elegance and precision, and to form correct opinions on the productions of wit and taste, as well as on men and things.

Study of Languages

The country in which the classic languages were first revived was the portion of the European continent in which ladies of distinction first aspired to the newly discovered treasures of ancient wisdom. The examples of the Italian women soon excited the emulation of their fair and enlightened sisters in France, England, Spain,

Spread of Learning

and Germany. To the honor of the French women, it must be said, that, in the fifteenth, sixteenth, and seventeenth centuries, they distinguished themselves above all the others by their accomplishments in general, and their literary talents in particular, and in consequence they justly became the patterns of their sex throughout all Europe.

Next to the French women, those of England applied themselves with the greatest zeal to the study of the ancient languages and of the sciences. The latter, however, possessed an undeniable superiority over their continental neighbors in one important particular, that is to say, they conferred much greater honor on their erudition by irreproachable manners than the women of France.

Revival in England

There was activity in all departments of thought. The study of poetry, of theology, of the classics, went on apace. The printing press was letting loose floods of knowledge. The tide swept the women of the nobility along in its course, as it did those of France. They stand out prominently among the ranks of scholars. In place of the domestic arts, they are found immersed in classics, divinity, and philosophy.

Education was not conducted on the easy, pleasant lines of our own day. Knowledge was hard to obtain. It was locked up out of reach of the indolent, in languages to which there were none of the modern keys. Literature was the great study, and familiarity with Greek and Latin essential. The tree of science had only just begun to grow, and was sorely beset by the brambles of superstition and mysticism. The arts in England could scarcely be said to exist. History was in the form of chronicles and romances.

And yet, says a competent authority, "No age was so productive of learned women as the sixteenth century. Learning was so very modish that the fair sex seemed to believe that Greek and Latin added to their charms, and that Plato and Aristotle untranslated were frequent ornaments of their closets." Certainly England can show a roll during that period, which is in striking contrast to the records of the preceding and succeeding centuries.

Queen Catharine, the last wife of Henry VIII., was the translator of a notable literary work. She was excelled by the queens Mary and

Elizabeth, both of whom were likewise authors. The former wrote Latin epistles with elegance, and the latter was in the habit of returning extemporary answers in the same language to Polish ambassadors.

Notable Personages

The beautiful, virtuous, heroic, and unfortunate Lady Jane Grey, who was in every respect worthy the first throne in the world, is justly styled by Hume, a prodigy in literature. Never was a woman, and very seldom a person of the other sex, attached to learning for its own sake, or on account of the pleasure and advantage which it afforded to her understanding and her heart, as Lady Jane Grey, who ascended the scaffold with greater resolution than the throne, and who consoled her sister in the same language in which Plato wrote on the immortality of the soul. Not only the queens, but, as Hume informs us, "even the ladies of the court valued themselves on their knowledge. Lady Burleigh, Lady Bacon, and their two sisters, were mistresses of the ancient as well as modern languages; and placed more pride in their erudition, than in their rank and quality."

The house of Sir Thomas More was truly the habitation of the Muses. His three daughters, but especially Margaret, who afterward married Mr. Roper, wrote, even in their childhood, Latin letters of which veterans in literature would have no occasion to feel ashamed. It was perhaps these three daughters who honored the memory of Queen Margaret of Navarre in Latin poems of their own composition.

After the sixteenth century, the lamp of learning in England flickered a good deal. The air was very unsteady, and winds came blowing from all quarters. The civil war, the austerity of the Puritans, the license of the Royalists, were not favorable to the arts of peace, and when political passions were dividing the country it was no time for poring over books and holding commune with philosophers and poets. The fault of the seventeenth century was its lack of earnestness about intellectual matters. It combined all the faults of all the ages — laxity of morals, indifference to high aims, combined with religious fanaticism and a lack of appreciation of knowledge and learning. Accomplishments were sought after rather than solid acquirements. There was a leaning to the lighter pursuits, — music, dancing, needlework, and art.

Seventeenth Century

It is in this century that the history of the fine arts, as far as women are concerned, really begins. About the middle of the century, too, women first began to appear upon the stage. It was an unfortunate moment for the introduction of actresses, and their presence gave rise to many scandals; and this opprobrium has never left it.

England in the Eighteenth Century

The eighteenth century stands out with a curious distinct individuality. The contest between the moralist and the sensualist had spent itself, and for the first time in English history we come upon a period whose distinctive characteristic was *conventionality*. Women in everyday life felt the spell of this goddess less than did the great ladies. Over the fashionable world she reigned supreme; but common women, while they admired, and, as far as possible, imitated the ways of their social superiors, showed themselves mere children of nature. There was more material than intellectual improvement. The literary movement hardly touched women in everyday life; the philanthropic movement had not made any headway, and as for politics, it was only the great ladies, with relatives and friends among statesmen, who concerned themselves with public affairs. Morals were at a low ebb, and female education was anything but inspiring.

Germany

Returning to the sixteenth century we further observe that no country of Europe contained so many teachers, professors, and patrons of literature and real science in general, as Germany; accordingly a portion of the universal enthusiasm for the ancient languages, and for the restoration of religion and letters, could not fail to be communicated to the wives and daughters of the friends of these uplifting subjects.

It is, nevertheless, a matter of surprise, that in those times of the greatest fermentation and enthusiasm, a greater number of German women did not obtain celebrity by their erudition and their writings. Excepting the princesses of the house of Austria, very few German women of the sixteenth century and following distinguished themselves by their literary attainments, or their patronage of the learned. Charitas, an abbess of the convent of St. Clara, at Nürnberg, read Greek works and wrote Latin letters, a small collection of which is still preserved. Constantia, a

daughter of the learned Peutinger of Augsburg, has received worthy mention by Ulrich von Hütten ; but other examples of participation in learning and letters by women of Germany are rare.

Spain remained very far behind all the other civilized countries of Europe in regard to the number and zeal of the friends of learning. That kingdom, nevertheless, produced more women than Germany, who were acquainted not only with the Greek and Latin, but also with the Hebrew and other Oriental languages, or stepped forward as public orators, to fill the pope and the cardinals with astonishment, or to convert the obstinate Jews.

Spain

In the next century, on the continent, as in England, the partiality of the sex to ancient literature and the study of the sciences, properly so called, was considerably diminished. At the same time, however, the desire of acquiring a knowledge of the modern languages and their best works, and the ambition of speaking and writing the mother tongue with elegance and precision, gradually became more general, especially in France.

The state of female society in America bore a general resemblance to the English, though considerably modified by the peculiar circumstances of the country. Great value was placed upon education from the beginning ; and marked privation for the sake of placing the children in good schools was not uncommon. There were, during this period, not many instances of the thorough and elegant female education, which the higher classes of the French and English received, but women were generally intelligent and well informed ; a good knowledge of history, the popular sciences, Latin, French, and Italian, were common acquisitions.

America

And now, having passed in rapid review the intellectual conditions surrounding women during these three centuries, what, we must inquire, were some of the social and moral conditions? If the learning and attainments acquired by the fair sex in the sixteenth century had been more general than they were, still they would scarcely have proved sufficient to protect female virtue against the new dangers and charms of a life at court and all that it entailed.

General Social Conditions in Europe

During the reign of Louis XII. the life and character of that ruler and

his wife kept the ladies and gentlemen of the court within proper bounds. Under Francis I., on the contrary, the virtue of few of the women attendant on the court was proof against its incessant dissipations and amusements, the continual artifices of bold and cunning seducers, and the influence of illustrious examples. It even became a prevailing opinion, that the loss of female honor was a thing of no kind of consequence, but that it was creditable when it was compensated by wealth, honors, and the favor of the great.

Unfortunately, it was not the ladies of the court alone in whom the sense of virtue and decency was extinguished. The court infected the capital, and the capital communicated the contagion to the other cities of the kingdom.

Imitation of French Manners

According to the unanimous testimonies of historians and observers, most of the courts and nations of Europe copied with increasing avidity the pomp, the diversions, and the fashions of France. This mania for imitating the French overcame, among many people, the most violent and deep-rooted national antipathy. It first seized the courts and the superior ranks, and gradually descended to the middle and lower classes.

In this state of things the character of woman was warped by the temptations and impulses of the times. In the court of France, as has been observed, in the houses of the nobility generally, and indeed almost everywhere, womankind was not respected, nor did woman respect herself. The State was governed by vanity, by the love of luxury and extravagance, by the eagerness for self-indulgence, and by the absence of any respect for true dignity. France entered upon the sixteenth century with all the social evils of the fifteenth, and with new dangers before her. For in the midst of the ruin of the old society, religion as well as social order had become embroiled, and the Church had run herself into as much danger as the State. Facts like the following show us how far the sex had been taught to throw aside all those qualities which naturally belong to it.

After the conspiracy of Amboise in 1560, when the prisoners were taken out daily by dozens to be executed, we are assured that the Guises reserved the principal prisoners for the purpose, by their torments, of affording amuse-

ment to the ladies of the court after dinner, who then, with the king and his brothers, placed themselves in the windows of the castle of Amboise, in which the court was residing, while the victims were brought into the courtyard of the palace, a few every day, and put to death in the most barbarous manner, in view of the ladies.

Example of Perversion

We are told further, that the chancellor, Olivier, a man of more gentleness in his character, was so horrified by the atrocities committed on this occasion, that he took to his bed, and died before the end of the month.

Such were some of the qualities which seem to have prevailed more or less among womankind in France at the commencement of the great troubles of the latter half of the century of which we are speaking.

Among the aristocratic classes, especially among those which were naturally taken for imitation, virtue had long been at a discount, and vice reigned without any control. The pages of Brantôme and Pierre de l'Estoile depict scenes of profligacy and sensuality among women which cannot here be transcribed. We see them there displaying their immoralities almost to the open day.

The civil war of 1580 was ascribed almost entirely to the maids of honor of Queen Marguerite of Navarre and the young beauties of the court, who, in their feeling of hostilities against the king of France, Henry III., distributed their last favors almost indiscriminately to all who would join in the insurrection against him, to such a degree that it was popularly called "the war of the lovers." This character of license had become so strongly imprinted on the French character, that it remained more or less attached to it until comparatively recent times.

The courts of Turin and Milan were those that first and most nearly resembled the court of France. During the whole first half of the eighteenth century the court of Turin had the reputation of being one of the first schools of politeness and politics not only in Italy, but in all Europe. Young men of rank, who were destined to figure in the great world, were more frequently sent to Turin than to any other center of elegance.

Courts of Turin and Milan

In the latter years of King Victor Amadeus the court of Turin was solitary and gloomy, rather than animated and agreeable. The jealous king

was displeased if his servants and courtiers formed an intimacy with foreign ambassadors and other strangers. So much the more free and uncontrolled were the ladies of Turin. Each lady had not only a professed lover, but also an agent or intermediate person to negotiate her love affairs.

At Milan also the alternate presence of Spanish, French, and German armies, and of other foreigners, had produced such a revolution in the genius of the inhabitants towards the middle of the century under discussion, that they allowed their women as great liberty as the fair sex enjoyed in France.

Women of the highest rank gave and went to masquerade balls in the house of a certain *traiteur*, who had formed such an establishment as to enable him to entertain the most respectable and the most numerous companies in a manner suitable to their condition. Husbands had no objection to suffer their wives to go on a party of pleasure, accompanied by as many of the opposite sex ; to take with them silver plate, costly wines, and other necessaries and conveniences, and to bear all the expenses of such an excursion. It was not ladies of quality alone that had shaken off the former restraints.

Forms of Pleasure and Employment

Women were seen, as at Paris, behind the counter of almost every shop. Milliners and seamstresses worked in public shops, in which large companies very often assembled. The nuns received visitors in their parlors like other women ; they laughed, they jested, they diverted themselves with music like the ladies of the court, and had assemblies as frequently as these.

In no other city of Italy were the nuns under so little discipline and restraint as at Venice ; especially in those convents which were provided for the reception of the daughters of the nobles. Nuns of noble birth not only received their friends and acquaintances in the private parlor, but paid visits out of their convents, and kept their lovers almost in public.

In the public promenades, at the theater, and at balls, the women never appeared otherwise than masked ; and this continual disguise embarrassed the operations of jealousy in the same proportion as it facilitated the plans for the gratification of private wishes.

Of all the great courts of the continent, the German imperial court during the reign of Charles VI. relinquished the least of its ancient etiquette, and was least inclined to adopt the French manners and fashions. The emperor commonly ate with the empress and the archduchesses; and both their majesties were always waited upon at table by the first officers of their court. The only difference between the common and the gala tables of the imperial family was, that, at the latter, the dinner was attended with music. The imperial palaces, pleasure-houses, gardens, and furniture were so mean as to produce a disagreeable impression on all foreigners. The court appeared in its greatest brilliancy on the name-days of the emperor and empress. The emperor was more devout than gallant, and had a great partiality for religious festivals. He obliged not only all the ladies and gentlemen of his court but likewise the foreign ambassadors to attend all his exercises of devotion.

German Court

The inhabitants of Vienna took part with great zeal in all the religious festivals, and multiplied those of the court and of private families as much as possible. The Baron von Pöllnitz gives a rather complete picture of the women of the time.

Vienna

"They are," says he, "rather more handsome than pleasing. They are tall, well shaped, and walk well; but when they courtesy, they do it in such an awkward manner, that you would think their backs in danger of breaking. In dress they are gaudy rather than elegant. Excepting few, none of them use rouge and much less white paint. In a word, they have nothing about them that denotes coquetry. They do not easily become familiar, and, notwithstanding their vanity, they are cold like all our German women.

"They are not so fond of gallantry as of gaming, luxury, and magnificence. They know no books but their prayer books, are consequently very credulous, and regard exercises of devotion as the essentials of religion. This ignorance renders their conversation rather insipid, unless it be animated by love. They have at least as high a notion of Vienna, as the women of Paris have of that metropolis. All these little defects, however, are compensated by a certain greatness of soul and uncommon generosity. They are warm friends of those whose interests they once espouse."

EMPRESS MARIA THERESA.

Reproduced from a painting by W. Camphausen, a Düsseldorf painter, and one of the foremost painters of battles of any school or time. Camphausen was a member of the Berlin and Vienna Academies, and received numerous medals from the leading salons.

EMPRESS MARIA THERESA.

Maria Theresa was the first German regent to relax the rigid etiquette with which her forefathers had fettered themselves. She admitted high and low to her presence, listened to the complaints and petitions of her servants and subjects with sympathy and patience, and returned them such answers as a mother gives to her children. She honored persons of merit of both sexes with invitations to her table, which had never been done before at the Austrian court. She gave the court of Vienna more liberty, more animation, and more brilliancy than it had ever before exhibited. The French manners supplemented or at least gained ascendency over the Spanish and Italian habits and languages, which had heretofore been predominant.

Maria Theresa

It is certainly a remarkable characteristic of the eighteenth century, that it produced a greater number of female sovereigns of talent than of distinguished princes; that the most important events during that period were brought about by these princesses; and that for nearly three fourths of it, one of the most powerful nations of Europe was governed by females. Among these Maria Theresa and Catharine II. indisputably deserve the foremost rank, not only for the greatness of their minds, but also for the goodness of their hearts, and the ardent zeal with which they endeavored to promote the welfare of their subjects. Neither of these sovereigns was without faults, any more than the greatest and the best princes.

If Catharine II. had fewer female virtues than Maria Theresa, on the other hand she possessed a more masculine mind and attainments, and conferred greater benefits on her empire than the latter, by means of establishments and institutions of general utility.

The court of Vienna itself differed less from that of France, than the Prussian court under King Frederick William. This monarch suppressed all the pomp and all the diversion in which his father had emulated the French court. The muses and graces fled from the orgies of this otherwise great king to the residence of his still greater son, who kept a court more distinguished for elegance than splendor, at the Rheinsburg.

Court of Frederick William

Until the middle of the eighteenth century, the drinking of toasts was a common practice at the court of Berlin, and at most of the other Ger-

man courts. Drinking matches were thought creditable; and though drunkenness was not deemed honorable, yet it incurred no disgrace. Moderate intoxication was not taken amiss even in ladies. The wildest orgies were held in their presence; and the participants in them were not ashamed to reel from the bottle into associations with the gentler sex.

This public practice of drinking toasts, and this habit of intoxication, were wholly inconsistent with the manners of the French. Only in private festivals, which were inaccessible to all but their most intimate confidants, did the French court surrender to such immoderate practices.

Saxon Women

As early as the reign of Frederick Augustus, the Saxons were regarded as the French of Germany, and the Saxon women were thought to approach nearest to those of France. It would, however, appear that the women of Saxony copied the French in their attire and ornaments, rather than in their sentiments and manners. When the former gave way to love, their passion was of the heroic cast; and this elevated sentiment they were taught by the romances of chivalry, which were their favorite amusement. They were not so much occupied with gallantry as to be prevented from attending to their domestic concerns, or to polite female employments.

French Influence in Germany

During the first half of the period, French fashions had but few, and the French way of living scarcely any, adherents in the great commercial cities of Germany. The court cities alone had been the mimics. The women of Hamburg were almost as closely confined as the women of the East. They went scarcely anywhere but to church; or, if they walked or drove, they were always accompanied by their husbands. The patricians of Augsburg, Nürnberg, and Ulm were almost utter strangers to conviviality and hospitality. In these imperial cities, both sexes rigidly adhered to the ancient fashions in dress. Even natives of the other sex were not admitted into the female circles, unless they were near relatives or intimate friends.

Effects of the Seven Years' War

Not until the Seven Years' War did the new epoch in the social and domestic life of Germany begin. From this time forward, the eighteenth century was characterized by a wonderful alteration. The numerous garrisons of foreign troops, and the

ennui of gay and young officers in winter quarters, produced a multitude of societies and social amusements which were afterwards continued, and proved the fruitful parents of a still more numerous progeny.

From this time arose the mixed societies, under the names of concerts, picnics, clubs ; the practice of having separate apartments for husbands, wives, and children : the unobstructed visits of men to persons of the other sex ; the more liberal education of females, their admission into large mixed societies, their increasing consequence, and their improved modes of dress ; and, finally, genuine hospitality to strangers, true conviviality among friends, games of hazard, taste and elegance in furniture and equipages, the desire for fashion and luxuries, fondness for reading and amusement, and the habit of travel,— all of which brought to womankind of the following century a priceless heritage.

No period in history has probably been more remarkable in its influence upon women than the so-called period of the French revolution, embracing the regal decades, also, leading up to this remarkable subversion. Under the immediate successor of Louis XV., the most ancient and to all appearances the most firmly established throne in Europe was subverted, and the most brilliant court suddenly dissolved.

French Revolution

A nation which had hitherto considered its inviolable attachment and loyalty to its monarchs as one of its principal virtues, which had viewed even the vices and foibles of its rulers and of those who enjoyed their favor with reverential awe, first incarcerates the best of sovereigns, the most amiable of kings, in a dungeon of misery, then drags him to the fatal scaffold, and both under circumstances the most repugnant to every feeling heart. The same nation renounces the religion of its ancestors, for which it had fought for centuries ; annihilates its ancient constitution, and with it the two higher orders of society, which it had been accustomed to consider as the strength or flower of the community ; abrogates its laws, its institutions for instruction and education ; relinquishes its former way of thinking and modes of life, and even no small part of its peculiar characteristics ; in taking the first steps toward promised freedom, is involved in the most ignominious slavery ; endures and perpetrates the most atrocious crimes,

and, at the very time when it is bleeding under the axes of its tyrants, achieves the most brilliant victories, which excite not less admiration than the enormities committed and tolerated, inspire detestation and contempt.

The French revolution is one of those phenomena, the causes of which no finite intellect can fully enumerate, and still less can it accurately appreciate the effects of each of these causes. Upon the whole it may be asserted, that whatever tended to establish the arbitrary power of the French monarchs, and encouraged the abuse of that power with its attendant vices, corruption, oppression, and financial embarrassment, must be reckoned among its concurrent causes.

Causes

During the reign of Louis XIV., the disorders of the court and the distractions of the kingdom increased with a rapid progress. In the first twenty years of the reign of Louis XV., Cardinal Fleury retarded the fall of the tottering kingdom by his frugality and solicitude for the preservation of peace. But after his death it advanced with accelerated velocity towards its dissolution, which could not even be checked by the accession of so promising a monarch as Louis XVI.

Under Louis XVI., as under his predecessors, the women were very important factors in governing the men who enjoyed the confidence of the monarch. The deficiency of virtue and talent, however, proved more detrimental than did in other times the greatest criminality. This deficiency both of great vices and crimes, and of great virtues and abilities, is perhaps one of the most certain symptoms of decline or degeneracy.

The principal vices of the nobles under the reign of Louis XVI. were their inordinate love of gaming, of horse-racing, of mistresses, and the destructive profusion into which these passions led them. The reigning vices of the men became also the vices of the women. Ladies of rank, or those who wished to be considered as such, gamed, squandered their fortunes and involved themselves in debt, like the men. They had lovers and expensive gewgaws, as the men had their mistresses and horses. They also murdered their time with the same frivolous amusements and dissipations as the men.

Society under Louis XVI.

Happy marriages and conjugal fidelity became more rare than ever. Public illicit connections with other men than those whose name they bore,

were the prevailing fashion, and therefore ceased to give any offense. People married in compliance with the will of their parents, or for other motives of convenience, that, after the nuptial knot was tied, they might enter into a still closer private union with the objects of their hearts.

These connections assumed the exact character of matrimonial unions, and the perpetual change of lovers and mistresses, which was formerly so much in vogue, disappeared almost entirely. With married women, none of their male acquaintances were more rarely seen than their husbands, and with none did they less frequently meet in society. The lover generally defrayed the expenses of the toilet and other contingent expenses of his mistress. But if he was too poor, or not sufficiently liberal, to satisfy the continual demands of fashion and the love of display, the lady applied to the person whose name she bore; and it was only when she had accounts to settle with milliners, jewelers, and other dealers in fashionable wares, or when her purse required to be replenished after losses at gaming, that she bestowed a civil look or word upon her nominal husband.

Grand Opera

One of the principal causes of the corruption of morals in the capital of France had long been the different theaters, and especially the grand opera. The ministers of Louis XVI., in compliance with the wishes of that virtuous sovereign, endeavored to correct the scandalous abuses generated in this school of voluptuousness and vice, and to restrain the loose conduct of the actors and actresses by some kind of discipline. But all these attempts at the reformation of the opera were without the smallest permanent effect. The opera remained, or became even in a higher degree than it had been before, a school of debauchery, which contained none but the most profligate characters, and which received no additions but such as were furnished by the licentiousness of a corrupted capital. It was, and remained, the receptacle of prostitution, adultery, and every kind of gross sensuality. Vices and enormities of every description, which were safe nowhere else, found refuge in the bosom of the grand opera.

The French revolution began in the month of June, 1789, when a part of the States-General, without the concurrence of the two higher orders, and in opposition to the will of the king, constituted themselves a national

assembly, and were acknowledged by the nation as their representatives with unlimited powers. From the very first moment of the Revolution, an incredible infatuation seized the minds of almost the whole of the nation. *Liberty* was the magic word which inflamed every imagination ; and the love of liberty became a reigning fashion, which, under a variety of shapes, drove a fickle and volatile people from one extreme to another, and impelled men destitute both of virtue and of patriotism, to sacrifice their own real interests, nay, their lives themselves, not merely without murmuring, but even with a playful gayety.

Beginning of the Carnage

In a city so sunk in effeminacy and voluptuousness as Paris, the love of liberty must have seemed as great a stranger as luxury in ancient Sparta. And yet the people, or the mob of Paris, raised insurrection after insurrection, till the throne and all that surrounded it was laid in the dust, and out of its ruins rose the monster of anarchy, to which nowhere so many victims were sacrificed as in Paris itself. The fashion of liberty was just as capricious and changeable in Paris as any other fashion ; but finally, after the most dramatic oscillation between monarchy and democracy, the national convention decreed the abolition of monarchy.

Neither the nobility nor the dignified clergy lost more by a change of the established constitution than the female sex, which for nearly three centuries past had reigned at the French court, and from the court had extended its sway over every town and province of the kingdom. If there were to be no more despotic kings, no ruling ministers or favorites of monarchs, no more festivities, levees, and brilliant assemblies at the court, how could the all-influencing mistresses of kings and ministers, how could the arbitresses of taste and fashion, of literary and every other kind of merit, continue to exist? Yet even the women sacrificed all the advantages which had formerly been the most dear to them, with enthusiastic ardor. They took the most active part in all the festivals of liberty, particularly in the memorable festival of confederation, held at Paris on July 14, 1790.

A Vital Question

The women in the provinces, who were not able themselves to attend this festival, expressed their attachment to the cause of liberty by going in

procession, in their best attire, to meet the sons of the country going to swear the sacred oath of liberty and equality, or by attending them on their return, and presenting them with refreshments. In some places the women waited for hours and days upon the high roads, in order to receive the deputies to the festival of confederation, and to invite them to civic entertainments and dances. If the patriots accepted these invitations, the ladies took off their martial accoutrements with their own fair hands, and the deputies imagined themselves transported back into the romantic ages of chivalry.

When dangers external and internal began to threaten the newborn liberty of France, the women not only encouraged their husbands, brothers, and lovers bravely to defend their country, but they exerted themselves to the utmost to contribute toward its defense. After the example of the women of our own country during the war of American independence, many thousands of zealous female patriots laid their trinkets, their pin-money, or the fruits of their economy upon the altar of the country. Many women, inspired with enthusiastic patriotism and love of liberty, renounced the character of their sex, and taking their posts among the combatants for freedom, gained the laurels of victory, or died the death of heroines in the field of blood.

Woman's Patriotism

But the heads of ruling parties forgot the proofs of patriotism and courage which the French women had displayed from the beginning of the Revolution, as readily as they did the voluntary sacrifices of the king, the nobles, and the clergy. The fair sex was never treated in so cruel and shameful a manner, nor did it ever display such great and at the same time such odious qualities as during the Reign of Terror, which began August 10, 1790, and in the course of the succeeding year spread its unexampled horrors over all France. During these days of blood, incited by party leaders, the rabble learned to trample upon justice, innocence, humanity, decency ; to pay respect neither to rank, nor sex, nor age.

One of the first and most shocking atrocities of these days was the massacre of the Princess Lamballe, with the horrid indignities that were afterwards offered to her body, and the carrying of her head on a pike through the streets, and even to the Temple, for the express purpose of exhibiting it to the view of the queen and royal family.

The wife of the bloodthirsty Le Bon even secured lists of the persons arrested, brought to her every evening by the officers, and with her own hand placed the letter *G* against the names of those that were to be guillotined the next morning.

Madame Le Bon

One day an extraordinary spectacle was to be exhibited, in the execution of twenty-eight persons at once, among whom were thirteen young girls. Le Bon issued orders that the people should attend this spectacle, and these orders no one dared disobey, except at the hazard of his life. A widow, who on account of indisposition, was not able to be present at the execution herself, sent her daughter in her stead, having previously given her a strict charge not to show the least sign of sympathy for the persons whose execution she was about to witness.

The daughter promised to keep command over herself, and actually did suppress her emotions till the sixteenth victim was brought on the scaffold. In her she beheld one of the most intimate friends of her youthful years, of whose sentence she had not had the least previous intimation. At this afflicting sight, tears burst from her eyes in spite of all her endeavors to restrain them. Unfortunately the stroke of the guillotine did not completely sever the head from the body, so that the executioner was obliged to finish his work with a knife. At this horrid spectacle the young lady fainted, which being observed by the wife of Le Bon, who constantly sat upon the scaffold, the sanguinary fiend exclaimed, "Look at that monster of an aristocrat! Secure her!"

Both the mother and the daughter were immediately taken into custody; and the latter, two days after, atoned for her tears and fainting with her life. Many similar atrocities, equally inconsistent and revolting, are met with during the Reign of Terror.

Long before the Revolution, the French women had been reproached for attending public executions, regardless of the delicacy and modesty natural to their sex. This peculiarity in their character was displayed during the Revolution in the most striking manner. The executions daily and hourly increasing in number, so far from fatiguing and satiating either the women or men, seemed only to increase their thirst for blood, and their desire of witnessing these horrible sights.

Public Executions

MARIE ANTOINETTE CONDEMNED.

Reproduced from a painting by Paul Delaroche, one of the greatest history and portrait painters. Delaroche was a member of the Institute of France, and also of the Academies at Amsterdam and St. Petersburg. "Death of Queen Elizabeth," "Joan of Arc in Prison," "Massacre of St. Bartholomew," and "Children Caught in Storm" are among his masterpieces.

MARIE ANTOINETTE, CONDEMNED.

The spectators went from these scenes of carnage to the theaters, which even in the days of the execution of the king and of the queen were not less numerously attended than at other times, there, possibly, to forget their crimes of contemplation amid other diversions.

Such arrests, such imprisonments, such tribunals, and such executions as France exhibited during the Reign of Terror, had never been witnessed in any civilized nation of modern times: neither, also, the undaunted fortitude and the cheerful alacrity with which thousands of every age, rank, and sex met death. It does not appear surprising that military men, magistrates, and courtiers should meet death with fortitude; but it justly excites astonishment, that mere striplings, and even females, some of them quite young girls, some of them newly married women, who had but just begun to enjoy the pleasures of life, should ascend the scaffold with the same tranquil fortitude.

Among the persons who principally contributed to this spirit of heroism were the fair fanatic Charlotte Corday and the unfortunate Marie Antoinette. Charlotte Corday, who had stabbed Marat to his death, ascended the scaffold beautiful as an angel, and adorned like a bride. The example of this amiable heroine fired the imagination of all young men and women of enthusiastic minds throughout France.

Charlotte Corday and Marie Antoinette

As the sufferings of the queen exceeded beyond comparison those of any other victim of the Revolution, so her fortitude during the latter period of her life and at her death surpassed every other example of heroism. Divorced from the affections of the people, inhumanly separated from her husband and children, subjected to innumerable insults and indignities, confined in a dreary and noisome prison, Marie Antoinette maintained the same dignity of deportment as in the splendid apartments of Trianon; and she never afforded her tormenters the gratification of seeing her sink pusillanimously under her sufferings.

On the day of her death there were only two moments in which she yielded to her emotions. She had expected that she should be conveyed to the place of execution as the king had been, in a coach. When, therefore, she saw the cart in which she

Scenes at Execution

was to be conveyed, she blushed and wiped her eyes. When she ascended the guillotine, her aspect struck such awe into the executioner, that he involuntarily uncovered himself and made a profound obeisance.

By the same commanding aspect she caused the invectives and execrations which till then had continued without intermission, to cease for a short time. To atone for the crime of his involuntary respect, the executioner tore off the queen's neck handkerchief with brutal violence. The miscreant rabble raised a shout of exultation. Neither the brutality of the executioner nor the ferocity of the sanguinary mob produced the slightest alteration in the queen's features. But when the ruffian proceeded to pull off her cap, and cut off her hair, turned gray with affliction, which he trampled under his feet, her anguish became too strong for nature to endure, and the queen began to weep. The tears of the illustrious sufferer produced a solemn silence, which continued till the sufferings of the imperial victim were ended.

The total overthrow of the ancient and the establishment of a new system of government, the disappearance of the court and everything connected with it ; the emigration, execution, or impoverishment of the principal landed proprietors and other persons of rank or wealth ; the important events of the Revolution, and particularly the great calamities and crimes to which it gave occasion, produced many changes in the way of thinking and the mutual relations of the sexes which became very conspicuous in the next century.

Diffusion of French Manners

French manners and customs, French fashions and way of living, were as extensively diffused in the other courts and among the other people of Europe during the reign of Louis XVI. as under any preceding sovereign of France. Among the European countries which were called polished, Portugal was the only one that, during the latter years of the monarchy, adopted neither the manners nor the fashions of the French. In Spain and Italy, on the other hand, both made a greater progress during the last quarter of the eighteenth century than they had done in the foregoing two centuries and a half.

In Germany and the north of Europe, the partiality for French manners, fashions, and language still maintained the ascendency ; though in many

parts the inhabitants began to imitate the English. The latter renounced everything that they had borrowed from the French, at the very time when the French were seized with the Anglomania.

It was a well known proverb throughout all Europe, even at this time, that England is the paradise of women. The customs of the people of all classes in England, however, were more favorable to the sex than the laws. The English women superintended the education of their children and the domestic economy, with a fidelity that did them honor. They attended to the kitchen, to the cleanliness of the houses and apartments, to the furniture and linen, with a care and assiduity that were equaled in few countries and surpassed in none.

The English Woman

In return, the men relieved them from all the drudgery, not only of rural but also of domestic economy. Persons of the weaker sex were seldom or never obliged to assist in agricultural labors, as on the continent, nor in brewing and baking. Even the milking of cows was performed by men. Hence it is very easy to conceive why the English country girls were upon the whole more beautiful and more blooming than those of the other nations of the north of Europe ; and why female servants were able to appear neater and cleaner than in other countries.

In no nation of Europe did woman yet enjoy equal civil rights with man, either in respect of inheritance or succession, or the management and disposal of property ; and still less in regard to the administration of justice or the participation in the legislative power. The rights of women have not only varied in all ages among the different nations, but even in the same nation at different periods ; so that attention can only be directed, in this connection, to the most remarkable revolutions, singularities, and contradictions in the rights of women.

Inequality of Woman's Rights

It was a principal and fundamental law of the ancient Germanic nations, that women could not possess any family estate, and in the sequel any fief, in right of property, because they were unable to defend either the one or the other against the enemies of their country. The same weakness of the sex likewise incapacitated them for the princely dignity.

German Law Touching Woman

The females of the ancient Germans received no dowry on their marriage, from their fathers or brothers ; and, after the death of the father, the sons divided the paternal estate to the exclusion of their sisters. Husbands settled on their wives a portion and jointure, both consisting of estates more or less valuable, of which, however, the wives or widows enjoyed only the use during their lives. After their death the property reverted to the families of the husbands.

This ancient law respecting women was abolished among all the Germanic nations, when they settled in the Roman provinces, and became acquainted with the Roman laws. They began with giving females a dowry, which at first consisted only of slaves, horses and other cattle. Not long afterwards they made their daughters co-heiresses, first in unequal and afterwards in equal parts with the sons. Bridegrooms and husbands soon imitated the liberality of fathers. In many countries a community of property between husband and wife was introduced, and with it the anti-Germanic practice, that the survivor should inherit the joint estate.

Later Property Rights

Females became heiresses and proprietors, not only of family possessions but likewise of fiefs. The beneficial effects of the adoption of the Roman law by the Germanic nations has been much discussed ; but the one circumstance which argues most in its favor is, that all the German nations not only adopted it, but likewise retained it during the periods of their highest civilization.

According to the English laws, married women were not only regarded as the property of their husbands, but as children who have no will of their own, or as slaves whose will must be subservient to their masters. An Englishman who was tired of his wife might publicly sell her like any domestic animal, provided, however, he had her tacit consent to the bargain.

So far were the English laws from allowing that a married woman had any will of her own, that when husband and wife were jointly concerned in the commission of any crime, the husband alone was liable to punishment. He was likewise subject to arrests and prosecutions for the debts and misdemeanors of his wife. All these laws encouraged baneful licenses.

BOOK SIX

THE GOLDEN AGE

OF

WOMAN'S ACHIEVEMENT

A CENTURY OF UNPARALLELED PROGRESS

A. D. 1800 TO A. D. 1900

Queen Victoria

HANNAH MORE.

A. D. 1745-1833.

ENGLISH AUTHORESS AND PHILANTHROPIST.

HANNAH MORE, distinguished for her talents and the noble manner in which she exerted them, was the fourth daughter of Jacob More, a schoolmaster. She was born in Stapleton, Gloucestershire, February 2, 1745, and died in Clifton, September 7, 1833. She received her education at a seminary kept by her sisters in Bristol, in the direction of which she afterward became associated.

At the age of sixteen she composed a pastoral drama, *The Search After Happiness*. In 1774 appeared her tragedy of *The Inflexible Captive*, and in 1775 two legendary poems, *Sir Eldred of the Bower*, and *The Bleeding Rock*. Garrick, the great actor, brought out her tragedy of *Percy* in 1777.

About 1779, religious impressions induced Miss More to cease writing for the stage. A volume of *Sacred Dramas*, *Florio*, a satirical tale, and *Religion of the Fashionable World* were among her next productions. She began at Bath, in 1795, a monthly periodical called the *Cheap Repository*, consisting of short moral tales written by herself, among which was the *Shepherd of Salisbury Plain*. The work attained an enormous circulation.

Miss More removed to Cheddant, founded there several schools, and soon extended her charitable efforts for the education of the poor into all the surrounding country. After the appearance of her *Strictures on the Modern System of Female Education*, in 1799, she was invited to draw up a plan of instruction for the Princess Charlotte of Wales, and produced *Hints Toward Forming the Character of a Young Princess*. *Cœlebs in Search of a Wife*, her most popular work, went through ten editions in one year. It was followed by *Practical Piety*, *Christian Morals*, and *Modern Sketches*.

In 1828 she removed from Barleywood in Gloucestershire, where she had lived for several years with her sisters, to Clifton. She accumulated by her writings about $150,000, one third of which she bequeathed for charitable purposes. In her latter days the severity of her religious views introduced a somewhat unnecessary gloom into her life, though all the powers of her mind were devoted to the solid improvement of society.

CAROLINE HERSCHEL.

A. D. 1750-1848.

ASTRONOMER AND SCIENTIST.

CAROLINE LUCRETIA HERSCHEL, sister of Sir William Herschel, was born in Hanover, Germany, March 16, 1750, and died there, January 9, 1848. She lived in Hanover till her twenty-second year, when she went to England to join her brother William at Bath. Here she turned her attention to astronomy, giving great assistance to her brother, not only taking the part of an amanuensis, but frequently performing alone the long and complicated calculations involved in the observations. For her valuable assistance to the great astronomer she received a pension from George III.

Miss Herschel took many separate observations of the heavens with a small Newtonian telescope which her brother had made for her. With this she devoted herself particularly to a search after comets, and between 1786 and 1805 discovered, alone, eight of these bodies, of five of which she was the first observer. Her contributions to science, most of them in her brother's works and under his name, are very valuable. She took the original observations of several remarkable nebulæ in her brother's catalogue, and computed the places of his twenty-five thousand nebulæ. Humboldt speaks of a still unresolved nebula as discovered by his friend, Miss Herschel. In 1798 she published her *Catalogue of Stars*, taken from Mr. Flamsteed's observations.

After her brother's death she returned to her native city and passed the rest of her days. In 1828 she completed a catalogue of the nebulæ and stars observed by her brother, for which she received a gold medal from the Astronomical Society of London, and was elected an honorary member of it.

In 1847 she celebrated the ninety-seventh anniversary of her birth, when the King of Hanover sent to compliment her; the Prince and Princess Royal visited her; and the latter presented her with a magnificent armchair embroidered by herself; and the King of Prussia sent her the gold medal awarded for the "extension of the sciences."

HANNAH ADAMS.

A. D. 1756-1832.

AMERICAN HISTORICAL WRITER.

HANNAH ADAMS, one of the earliest female writers in America, the authoress of a *View of Religious Opinions*, a *History of New England*, and a *History of the Jews*, was born at Medfield, near Boston, in 1756, and died at Brookline, Mass., November 15, 1832. Her father, who kept a country store, was a man of literary tastes, and rather better educated than persons of his class usually were at that time. She showed at an early age a fondness for study, and acquired a knowledge of Greek and Latin from some divinity students boarding with her father. So great was her love for reading, that when very young she had committed to memory much of Milton, Pope, Thomson, Young, and several other poets.

Her father failed in business when she was but seventeen, thus obliging his family to provide for themselves. During the Revolutionary war she supported herself by making lace, and afterwards by teaching. Her first work was published in 1784, and met a ready sale. Her *History of New England* next appeared, in 1799, and was likewise successful, but the labor that it cost seriously impaired her health. Her writings, though extensively read, brought her very little pecuniary profit; yet they secured her many friends, some of them persons in high station, among whom President Adams and the Abbé Gregoire may be enumerated.

The latter part of her life she passed in Boston, in the midst of a large circle of friends, by whom she was warmly esteemed and cherished for the singular excellency, purity, and simplicity of her character. During the closing years of her life she enjoyed an annuity provided by the liberality of some admirers. She was the first person whose remains were interred in Mt. Auburn cemetery.

Her literary work showed great candor and liberality of mind and extensive research; and, although they were popular, yet they brought her deserved fame which, linked with her gentleness of manners, made her a loved figure in our early literary life.

JOANNA BAILLIE.

A. D. 1762-1851.

SCOTCH POETESS AND DRAMATIST.

JOANNA BAILLIE was born in Bothwell Manse, in Lanarkshire, September 11, 1762. Her father, a Presbyterian minister, in 1776 became professor of Divinity in Glasgow ; her mother was the sister of William and John Hunter. She received a superior education, and soon began to manifest those talents which subsequently excited the admiration of the public. Her career was a singularly happy one, but devoid of all striking incident.

In 1784 she went to reside in London, where her brother, Matthew Baillie, had established himself as a physician. In 1806 she and her sister took a house for themselves at Hampstead, and here she remained until her death, which occurred on February 23, 1851. Agnes, her sister, survived till 1861, being then a hundred years old.

No authoress ever enjoyed a larger share than Joanna Baillie of the esteem and affection of her literary contemporaries. All vied in showing her a courteous respect, and even America sent its votaries to her little shrine at Hampstead. Her greatest achievement is undoubtedly the nine *Plays on the Passions*, which, though erroneous in conception, are full of noble and impressive poetry, and often characterized by intense dramatic power. The principle upon which Miss Baillie proceeded in the construction of these plays, was, like Marlowe and George Meredith, to take a single passion as the subject of a work, and to exhibit its influence on an individual supposed to be actuated by nothing else.

The most popular as well as the most powerful of her works is the tragedy of *De Monfort*. Her *Family Legend*, produced at Edinburgh under Scott's auspices in 1810, was a great success.

Many of Miss Baillie's minor pieces are very sweet, simple, and beautiful ; and are marked by a sprightly grace of versification, and a playful serenity of spirit, which pleasantly remind one of the author's personal character. She was under the middle size but not diminutive ; her form was slender, and her countenance showed high talent, worth, and decision.

MADAME D'ARBLAY

(FANNY BURNEY).

A. D. 1752-1840.

ENGLISH AUTHORESS AND SOCIAL LEADER.

FRANCES BURNEY was born at Lynn Regis, in Norfolk, England, 1752. Her mother was of distant French descent and died when she was but nine years old; her father was a professor of music. Her sisters were sent to school, but she, as she tells it herself, "never was placed in any seminary, and never was put under any governess or instructor whatever." At ten years of age she had taught herself to read and write, and became an incessant scribbler both of prose and verse, and ardently fond of reading.

Six years after his wife's death her father married again; and from her fifteenth year onward, Fanny lived in the midst of an exceptionally brilliant social circle, which included the chief musicians, actors, and literary men of the day, and not a few of her father's aristocratic patrons. Her father's drawing room was in fact Fanny's only school, and not a bad one.

Her first published novel, *Evelina*, was published clandestinely, and had been received and praised everywhere before her father knew of the event. Her fame spread. Johnson had declared that there were passages in *Evelina* which might do honor to Richardson; Sir Joshua Reynolds could not be persuaded to eat until he had finished the story; and Burke had sat up all night to read it. The second story, *Cecilia*, greatly increased her popularity.

In 1786 Miss Burney obtained a post in the service of Queen Charlotte, consort of George III., and seven years later became the wife of M. D'Arblay, a French officer of artillery, who with Madame de Staël, Talleyrand, and other refugees, lived at "Juniper Hall," Dorking. Her only child, afterward the Rev. A. D'Arblay, was born in 1794.

Madame D'Arblay died at Bath, 1840, and her celebrated *Journal and Letters* were edited by her niece and published in 1842–6. Her memoirs, the rambling recollections of an old lady, are full of imperfections; but despite these and her extraordinary affections of style, the book gained considerable popularity.

ELIZABETH INCHBALD.

A. D. 1753-1821.

ENGLISH ACTRESS, DRAMATIST, AND NOVELIST.

ELIZABETH INCHBALD was the daughter of John Simpson, a farmer of Stanningfield, near Bury St. Edmunds in Suffolk, England, where she was born October 15, 1753. When sixteen she secretly left her family, prompted by an irrepressible desire to visit London; and when eighteen she accepted a theatrical engagement. After escaping many dangers in a series of strange adventures, she betook herself to her relatives. During this period she met Joseph Inchbald, an obscure actor, whom she married on June 9, 1772.

Having now adopted the stage as a career, she went to Bristol, where she made her *début* as *Cordelia* on September 4, 1772; and for some years she played in provincial theaters. Her husband died suddenly in 1779, and in 1780 she appeared in London, playing Bellario in *Philaster*, at Covent Garden. Here she remained for nine years, but never rose beyond mediocrity, an impediment in her speech, which was, however, supposed to be cured, being certainly a bar to her progress.

After 1789 she devoted herself solely to literary labors, in which she found her true vocation. Her earliest efforts were plays, her first being *The Mogul Tale*, a farce, produced in 1784. She wrote or adapted nineteen plays, her best being the comedies, *Such Things Are*, *The Midnight Hour*, and *The Wedding Day*; the farces, *Appearance is Against Them*, and *The Widow's Vow*; and her adaptation from Kotzebue, *Love's Vows*. But her fame rests not upon her dramatic work so much as upon her novels. *A Simple Story* and *Nature and Art* rank among English standard novels.

Mrs. Inchbald, who was a Catholic, became very devout in her later years, and died at Kensington House, August 1, 1821. One who knew her well thus describes her personal appearance: "'The fair muse,' as she was often termed, was above the middle size, rather tall, of a striking figure, but a little too erect and stiff. She was naturally fair, slightly freckled, and her hair was of an auburn hue. Her face and features were beautiful, and her countenance was full of spirit and sweetness."

SARAH SIDDONS.

A. D. 1755-1831.

THE GREATEST ENGLISH TRAGIC ACTRESS.

SARAH SIDDONS was the daughter of Roger Kemble, a respectable manager of a small traveling theatrical company, whose circuit was in the midland and western parts of England. Sarah was the eldest child, and was born at Brecon, July 5, 1755. From her earliest childhood she was a member of her father's company, and in a playbill, dated February 12, 1767, her name appears in the production of *Charles the First*, assigned to the character of the Princess Elizabeth.

When only seventeen she formed an attachment to Mr. Siddons, who was a member of her father's company, and after considerable opposition from her parents, she was married to him on November 26, 1773. She was shortly afterward recommended to Garrick by the Earl of Ailesbury, and the result was an engagement at Drury Lane, where she made her first appearance in the character of Portia. At the end of the season she was not re-engaged, and for six years she played in the provinces, making her greatest successes in York and Bath ; but her reputation grew so fast that in 1782 she was invited to return to Drury Lane. She accepted the offer and made her reappearance as Isabella in *The Fatal Marriage*. Her success was immediate and permanent, and from this time to her retirement she was the unquestioned queen of the stage. After her retirement from the stage, Mrs. Siddons gave occasional public readings, from Shakespeare and Milton. She died on June 8, 1831, and was buried in Paddington churchyard.

As an actress Mrs. Siddons stands unapproached, so far as can be judged from recorded criticism, in every line of tragedy — her pathos, her rage, her despair, her suffering, her grief, all being perfect in expression and convincing in naturalness. Endowed by nature with a gloriously expressive and beautiful face, a queenly figure, and a voice of richest power and flexibility, she worked assiduously to cultivate her mental and physical gifts until she reached a height of perfection which has probably never been surpassed by any player of any age or country.

MARIA EDGEWORTH.

A. D. 1767-1849.

ENGLISH NOVELIST.

THIS English writer was the daughter of Richard Lovell Edgeworth, an inventor and author. She was born in Berkshire, January 1, 1767, and died in Edgeworthtown, Ireland, June 13, 1849. She was fifteen years of age when her father succeeded to the family estate in Ireland, where under his direction she pursued her studies, formed habits of sharp observation, and developed that cheerfulness which made her always beloved in society, and that hope and confidence which are requisite to a full exertion of mental powers. Early indicating her taste for literary pursuits she seems never to have wished to be married; and as it had been the delight of her father to assist in developing her talent, she in return loved to remain by the family hearth, gratifying his earnest but less gifted mind by her literary successes, and repaying in his old age those attentions which she received in youth.

The series of her novels began with *Castle Rackrent*, and continued without interruption till 1817, during which period there appeared from her pen, *Belinda*, *Popular Tales*, *Leonora*, *Tales of Fashionable Life*, *Patronage*, *Harrington*, and *Ormond*. The aim of Miss Edgeworth, like Joanna Baillie in her dramas, was to make each novel an elucidation of one particular passion or vice.

On the death of her father in 1817 her career of authorship was for a time interrupted. She did not resume her works of fiction till she had expressed her affection for him by completing the memoirs which he had begun of his own life. Not until 1834 was her exquisite story of *Helen* published; and her literary career ended with the child's story of *Orlandino*, which appeared in 1847. With the exception of a trip to the continent and a short residence at Clifton, she passed the latter years of her life at Edgeworthtown, unspoiled by literary fame, loved in the family circle which daily assembled in the library, and admired by all as a pattern of an intellectual and amiable woman.

Among the most ardent admirers of her novels was Sir Walter Scott

Abigail Adams.
Hannah More.
Jane Austen.
Madame D'Arblay.
Sarah Siddons.

JANE AUSTEN.

A. D. 1775-1817.

ONE OF THE GREATER ENGLISH NOVELISTS.

JANE AUSTEN was born December 16 1775, at Steventon, Hampshire, of which parish her father was the rector. Here she spent the first twenty-five years of her peaceful life. She was the youngest of seven children, among whom she had but one sister, and of her brothers two ultimately rose to the rank of admiral in the navy.

Her father, who used to augment a slender income by taking pupils, gave her a better education than was common for girls towards the close of the eighteenth century. Jane learned French and Italian, and had good acquaintance with English literature, her favorite authors being Richardson, Johnson, Cowper, Crabbe, and later Scott. She sang a few old ballads with much sweetness, and was very dexterous with her needle. In her life there is a hint of an affection for a lover who died suddenly.

In 1801 she went with her family to Bath, and after her father's death, in 1805, removed to Southampton, and finally, in 1809, to Chawton near Winchester. She had written stories from her childhood, but it was here that she first gave anything to the world. Four stories were published anonymously during her lifetime: *Sense and Sensibility*, *Pride and Prejudice*, *Mansfield Park*, and *Emma*. The first two were written before the gifted authoress was more than twenty-two years old.

Early in 1816 her health began to give way. In May of 1817 she resorted for medical advice to Winchester, and here she died two months later, July 18, 1817. She was buried there in the cathedral. *Northanger Abbey* and *Persuasion* were published in 1818, when the authorship of the whole six was first acknowledged.

Jane Austen's novels are the earliest examples of the so-called domestic novel in England, nor within their own limits have they been surpassed or even equaled since. Her world is the gentry of the England of her time, and she portrays its everyday life with marvelous truthfulness of insight. Her characters are perfectly distinct, and more alive to us than many of the persons among whom we actually live.

MADAME RECAMIER.

A. D. 1777-1849.

CELEBRATED FRENCH BEAUTY.

JEANNE FRANÇOISE JULIE ADELAIDE RÉCAMIER, a celebrated French woman, was probably the most beautiful and graceful woman of her day. She was born in Lyons, December 3, 1777, and died in Paris, May 11, 1849. She was the daughter of a post office contractor named Bernard, and in April, 1793, married a rich banker of Paris many years older than herself. By the brilliancy of her conversation and the charm of her person and manners she made her home a great place of resort for men of education and genius. Under the rule of the French directory and during the consulate and empire her house was constantly frequented by such distinguished personages as Lucien Bonaparte, Moreau, Bernadotte, La Harpe, Benjamin Constant, and David.

The salon of Madame Récamier took on a form of opposition to the government, by and by, and she was obliged by Napoleon to leave Paris. She resided for some time at Lyons, then with the celebrated Madame de Staël at Coppet, then went to Italy, and did not enter France until the fall of Napoleon, when she returned to Paris and reopened her salon. In consequence of a reverse of fortune, she retired in 1819 to the Abbaye-aux-Bois near Paris, but her house nevertheless continued to be the resort of eminent men, among whom was Châteaubriand, who was her devoted admirer. Through her connection, which regarded Madame de Staël as its chief, she exercised, although herself producing nothing, a considerable influence upon French literature.

For some years before her death she became blind, an affliction which she bore with the most gracious serenity ; never complaining of it except as it prevented her attentions to her friends. Her distinguishing traits were an extreme sweetness of disposition and tenderness of heart, which obtained her the affection of all about her. It should be noted that she was quite unspoiled by the homage that was paid to her extraordinary beauty ; beauty copied by painters, and perpetuated by Canova in marble.

FRANCES TROLLOPE.

A. D. 1778-1863.

ENGLISH CRITIC OF AMERICAN DOMESTIC LIFE.

AMERICANS have not generally loved Mrs. Trollope. She wrote *Domestic Life of the Americans* after a three years' residence in the United States. She was a keen observer, especially of faults, and she described what she saw in a most caustic, satirical, and sometimes vulgar manner. She pictured Americans as coarse, selfish, intemperate, affected, indelicate, and generally ridiculous. The descriptions were overdrawn and were a bitter medicine to the people described, while they afforded a vast fund of amusement to the English. America was then young (1832) and probably profited by Mrs. Trollope's satire, even though it was coarse.

After a few years she renewed her attack on America in *The Adventures of Jonathan Jefferson Whitlaw*. This was well founded in fact, for she pictured the miseries of the colored people of the Southern States. *The Vicar of Wrexhill* is counted her best work. Other books came at the rate of two or more a year. She wrote *A Visit to Italy* in much the same caustic style of her books concerning America, but people had too much reverence for that classical country and did not relish her ridicule, as they did when she dealt with unclassical and upstart America.

She at length proceeded to satirize people of her own land in *Hargrave*, *Jessie Phillips*, and *The Lauringtons*. The first deals with the man of fashion, the second with the new poor-laws, and the third with the "superior people," the "bustling Botherbys" of society.

One especially interesting thing about the life of Mrs. Trollope is that she entered upon literary work to win bread when she was over fifty years of age. Her husband was a lawyer who had not been successful and was in poor health. They had six children, none of whom could add to the scant income. Mrs. Trollope took to writing, gained financial success with the first volume, and continued to write until far advanced in years. She was the mother of Anthony Trollope and Thomas Adolphus Trollope who became noted authors.

JANE AND ANNA MARIA PORTER.

A. D. 1776-1850; 1780-1832.

ENGLISH ROMANTIC NOVELISTS.

THEIR father was an Irish officer, who died when they were quite young. The care of the children devolved upon the mother, who had but limited means for their support and education.

Mrs. Porter removed to Edinburgh for the education of her children. Here, Walter Scott, then a student in college, became a fast friend of the family, and often entertained the little girls with stories of "witches and warlocks."

The family afterward removed to Ireland and later to London, chiefly for educational reasons.

Miss Jane Porter became the authoress of two well known books, *Thaddeus of Warsaw* and *The Scottish Chiefs*. The first is considered the better book. *The Scottish Chiefs* is not a correct representation of national life and manners. The patriot William Wallace is represented as too much of a drawing-room hero. But the book has been widely read and is full of vivid picturesqueness.

Thaddeus of Warsaw has been translated into several foreign languages and gained for Miss Porter admission as lady canoness into the "Teutonic Order of St. Joachim."

Miss Anna Porter became a writer at the age of twelve, and altogether produced over fifty volumes. Among them are, *The Lakes of Killarney*, *A Sailor's Friendship and a Soldier's Love*, *The Hungarian Brothers*, *Don Sebastian*, *Ballad Romances and other Poems*, and *The Knight of St. John*, the latter being the joint work of the sisters.

Sir Robert Ker Porter was their brother, about one year older than Jane. He was an artist of note, whose best productions were battle pieces. His Storming of Seringapatam was a painting 120 feet long. He went to Russia in 1804 and became painter to the czar.

His sister Jane spent some time with him in St. Petersburg.

We here give honor to the mother for the careful training of her three fatherless children, who attained to eminence in artistic and literary lines.

MARY F. SOMERVILLE.

A. D. 1780-1872.

ENGLISH WRITER ON SCIENTIFIC SUBJECTS.

SHE was the daughter of Admiral Sir William Fairfax. When about twenty-five years of age she married Samuel Greig. Three years later she was left a widow with two sons, but with a considerable fortune.

She applied herself to a thorough course of mathematics, which was the foundation of her careful scientific writing in later years.

After completing her studies she married her cousin, Dr. William Somerville, who was of much assistance in her further studies. Dr. Somerville was inspector of the army medical board and, aside from his professional duties, was able to give some time to special scientific pursuits.

Mrs. Somerville was invited by Lord Brougham to rewrite in a popular form *The Celestial Mechanism of the Heavens* by Laplace. This was received with great enthusiasm and gave Mrs. Somerville, at once, a reputation as a scientific writer.

Later she wrote *Connection of the Physical Sciences*, *Physical Geography*, *Microscopical and Molecular Sciences.*

She was honored with membership in the Royal Astronomical Society and several other British and foreign scientific societies.

She thus became one of the pioneers of this century in scientific studies. There was no financial necessity for her becoming a writer. She possessed ample means and might have been a woman of fashionable leisure, but she chose to be a student and add to the world's treasure of knowledge.

She gave the years of her early widowhood to studies which to most minds are anything but attractive. By this thorough discipline gained by persistent work, she made a place and a name for herself in a department of literature which, in the first part of our century, was ornamented with the names of but few women.

Much of the popularity of her writings is due to their clear and crisp style, and the underlying enthusiasm which pervades them.

MARY RUSSELL MITFORD.

A. D. 1786-1855.

ENGLISH AUTHORESS.

ANYONE who wishes to obtain a picture of English rural life should read the works of Miss Mitford. It is said that she obtained her idea of this kind of writing from Irving's *Sketch Book*, but she showed herself a pupil to do honor to her teacher.

She was born in Alresford, Hampshire, England. Her father was a physician and at one time possessed considerable wealth. On one occasion he won $100,000 in a lottery, which, as usual, proved a great misfortune, for he soon squandered that and all else that he possessed.

When twenty years of age Miss Mitford published three volumes of poems, somewhat in the style of Sir Walter Scott. These met with a fair degree of success, but she was not satisfied with them, and for several years gave herself again to reading.

The financial reverses of her father made it necessary for her to do something to win bread and she again took up the pen to support both herself and him. As we read her charming productions, we are not sorry that she was obliged to resume writing.

Her sketches, *Our Village*, were not appreciated at first and many publishers of magazines refused them. They at length found a place in one of the minor periodicals and after a time the public began to relish the freshness and exquisite finish of her sketches and they were put forth in book form. She loved nature and helped others to do the same. Her readers had looked at things before, now they *saw* them.

Miss Mitford wrote several other works, *Country Stories*, *Edinburgh Tales*, and several dramas, among them *Rienzi*. Also *Recollections of Literary Life* in three volumes. But *Our Village* always held the first place, and the obscure hamlet became a place of resort. People came to search out the nooks and corners and haunts and copses so charmingly described. One writer asks, "Who ever threw aside a sketch of hers half read?" Another, "We cannot conceive of her rural delineation ever becoming obsolete or uninteresting."

MRS. EMMA WILLARD.

A. D. 1787-1870.

IN HONOR OF
EMMA HART WILLARD
WHO ON THIS SPOT ESTABLISHED, A. D. 1821, THE FIRST PERMANENT SEMINARY IN AMERICA FOR THE ADVANCED EDUCATION OF WOMEN. ERECTED BY HER PUPILS AND FRIENDS, A. D. 1895.

HER MOST ENDURING MONUMENT, THE GRATITUDE OF EDUCATED WOMEN.

So reads the inscription of the statue at "Sage Hall," Troy, N. Y.

This pioneer educator of women was born in Berlin, Connecticut. She was one of seventeen of her father's children and one of ten which her own mother had borne him. Hers was a struggle for an education and to a remarkable degree she was self-taught. We see her a girl of fourteen rising at four o'clock of a winter morning to study the stars. She taught the village school at an early age and was at the same time pursuing advanced studies, fitting herself for larger fields.

At twenty years of age she was called to important positions in three different states. She went to Middlebury, Vt., where she took charge of the academy. Two years afterward she married Dr. John Willard. For a few years she gave up teaching, but owing to financial losses she again resumed it. Had Dr. Willard been financially prosperous he world might have been deprived of a noted educator. She opened a boarding school for girls and was at the same time planning for something more extensive. She determined to secure for young women the same collegiate advantages that young men enjoyed. Like all pioneers she was alone and found little sympathy and less aid.

In 1818 she sent to Gov. Clinton of New York a plan for a female seminary. The governor recommended the plan to the Legislature. The equal rights of women in education were then for the first time advocated in legislative halls. A female academy was incorporated and located at Waterford. It was afterwards removed to Troy.

The Troy Female Seminary has been the educational home of six thousand young women. It was also the parent institution from which sprang our seminaries and colleges for the education of women.

ANN HASSELTINE JUDSON.

A. D. 1789-1826.

PIONEER MISSIONARY.

MISS HASSELTINE became the wife of the pioneer missionary, Adoniram Judson, and with him sailed for Calcutta in 1812. They were ordered by the East India Company to quit the country, as the Company was bitterly opposed to missionary effort. They finally settled in Rangoon, Burmah.

In 1824, there being war between the Burmese and the British, Dr. Judson and some others were made prisoners at Ava, the capital of the Burman empire, and for two years endured untold sufferings. Mrs. Judson was not made a prisoner and was permitted to visit her husband and the others, as they were in chains, and as far as her means would allow, minister to them. Their lives were thus saved, though we marvel that they survived.

In addition to these horrors her children had smallpox and she was obliged to care for them as well as look after the prisoners. She wore out her precious life for the saving of others, and in 1826 died. She will ever be known as one of the heroines of missionary history.

We give in part the testimony of one of the English prisoners: "While we were all left by the government destitute of food, she with unswerving perseverance, by some means or other, obtained for us a supply. When the unfeeling avarice of our keepers confined us inside or made our feet fast in the stocks, she, like a ministering angel, never ceased her applications to the government, until she secured some relief to our galling oppression."

When we remember that she lived two miles from the prison, was herself in poor health and without any means of conveyance, our hearts are moved with deep reverence for this noble and devoted woman.

For the great work afterwards accomplished by Dr. Judson, the world and the church are greatly indebted to Ann Hasseltine Judson, who was the first American woman to leave her home and become a martyr to the missionary cause on the foreign field.

CATHERINE MARIA SEDGWICK.

A. D. 1789-1867.

AUTHORESS AND TEACHER.

MISS SEDGWICK'S father, Theodore, was at the time of his death one of the judges of the Supreme Court of Massachusetts.

Stockbridge, Massachusetts, was the place of her birth. Her first book was entitled *A New England Life*. She intended it for a religious tract, but it grew upon her until it became a book. The book was both praised and censured. As a literary production in clear, vigorous style, it was well-nigh perfect, but many considered it too severe a picture of New England Puritanism.

Her next book *Redwood* was a great success, being republished in England and translated into French and Italian, German and Swedish. She now ranked among the very best of women writers of America.

Her *Redwood* somewhat resembled the works of Cooper and in the French version was attributed to him. She was a keen observer and her works will be of permanent value as pictures of New England in the first half of this century.

She wrote also *The Traveler*, *Hope Leslie, or Early Times in Massachusetts* (which is one of her best), *The Poor Rich Man and The Rich Poor Man*, *Live and Let Live*, *Means or Ends, or Self Training*, *Morals and Manners*.

But Miss Sedgwick was an educator as well as a writer. She took the management of a private school for young ladies soon after the death of her father and continued that work along with her literary pursuits for fifty years.

In the midst of her activities she spent one year in Europe and described her travels in *Letters from Abroad to Kindred at Home*, which was published in two volumes. To the descriptions of people, places, and customs in Europe she brought the same masterly ability that is seen in her books about things American.

She was born December 28, 1789, and died near Roxbury, Massachusetts, July 31, 1867.

FELICIA HEMANS.

A. D. 1793-1835.

ENGLISH POETESS AND DRAMATIST.

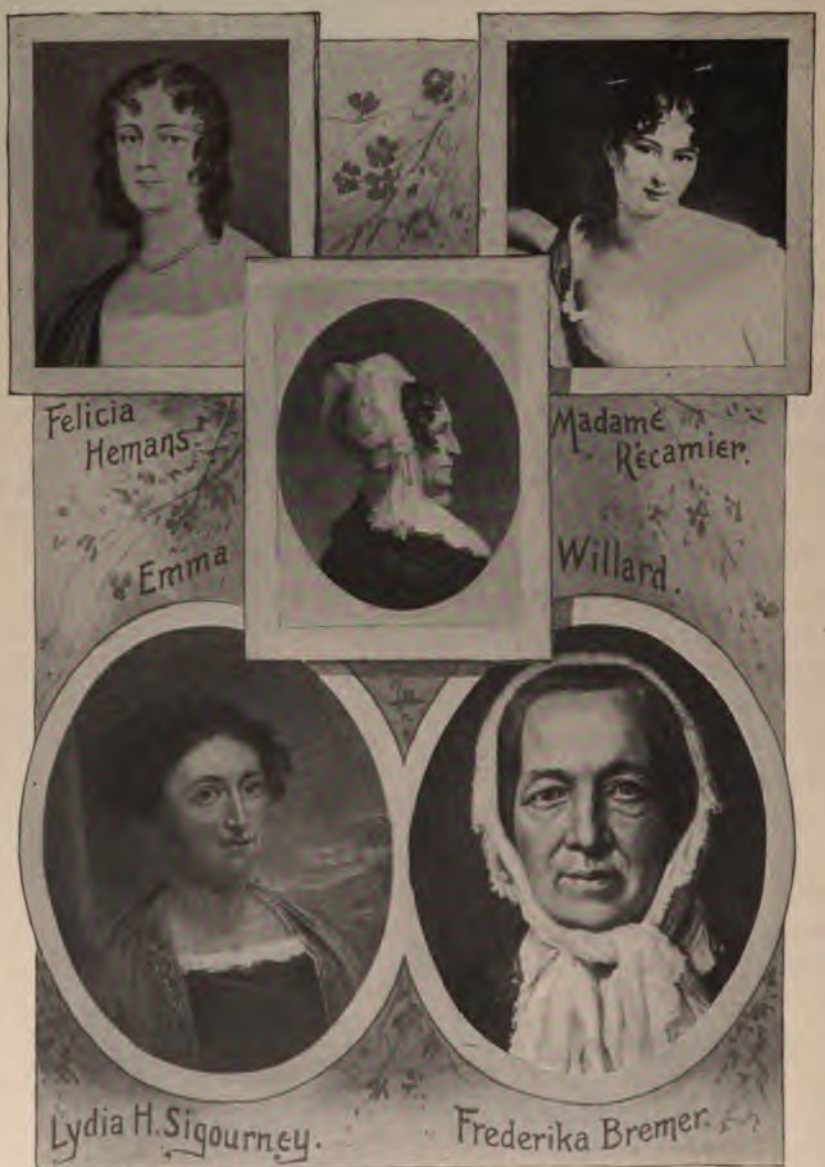
FELICIA DOROTHEA HEMANS was born at Liverpool, September 25, 1793. Her father, George Browne, was a Liverpool merchant of Irish extraction ; her mother, whose maiden name was Wagner, was of mixed Italian and German descent.

Felicia was distinguished by her beauty and precocity, and at an early age she manifested a taste for poetry, in which she was encouraged by her mother. Family reverses led to the removal of the Brownes to Wales, where the young poetess imbibed a strong passion for nature, read books of chronicles and romance, and gained a working knowledge of the German, Italian, Spanish, and Portuguese languages. She also cultivated her excellent musical taste.

Her first volume was published in 1808, when she was only fifteen years of age, and contained a few pieces written about four years earlier ; her second, entitled *The Domestic Affections*, appeared in 1812. In the same year she married Captain Hemans of the 4th regiment, who settled in Italy in 1818. After this time they never met again ; their marriage was understood not to have been happy. Mrs. Hemans, though in poor health, now devoted herself to the education of her children, to reading and writing, and spent the rest of her life in North Wales, Lancashire, and latterly at Dublin, where she died May 16, 1835.

Her principal works are, *The Vespers of Palermo*, a tragedy which proved a failure when acted at Covent Garden ; *The Siege of Valencia*, *The Forest Sanctuary*, *The Songs of the Affections*, *Hymns for Childhood*, and *Scenes and Hymns of Life*.

Mrs. Hemans, without great originality or force, is yet sweet, natural, and pleasing. But she was too fluent, and wrote much and hastily ; her lyrics are her best productions ; her more ambitious poems, especially her tragedies, being in fact quite insipid. Still she was a woman of true genius, and some of her poems are perfect in pathos and sentiment, and will live as long as the English language.


Felicia Hemans.
Madame Récamier.
Emma Willard.
Lydia H. Sigourney.
Frederika Bremer.

LYDIA H. SIGOURNEY.

A. D. 1791-1865.

AMERICAN WRITER OF PROSE AND POETRY.

NORWICH and Hartford, Connecticut, are respectively the places of her birth and death. As a child she was precocious in acquiring knowledge, and studied at Hartford and Norwich schools. In both cities she established and conducted select schools for young ladies as early as 1814.

In 1815 she published a volume, *Moral Pieces in Prose and Verse*, and from that time she became one of the most popular American poets.

She wrote extensively in many departments of thought, but all her works had a distinctly moral and religious tone. In her *Letters of Life* which was published after her death, she mentioned forty-six separate works which she had produced, besides two thousand articles contributed to three hundred periodicals.

In charitable and philanthropic work she was always active, giving not only largely of her means, but also devoting much of her time and energy to the cause of humanity. Her interest in education, also, continued unabated throughout her entire life. So the world is interested to know that she was not a mere poetic dreamer, sitting apart from a suffering world.

We mention a few of her works: *Trails of the Aborigines of America*, *Sketch of Connecticut Forty Years Since*, *Letters to Young Ladies* (which had a run of twenty American and five English editions), *Letters to Mothers*, *Past Meridian*.

In 1840, Mrs. Sigourney visited Europe, and two volumes of her verses were issued in London.

She married a Hartford merchant, Charles Sigourney, in her twenty-eighth year and with him led a life of ideal domesticity.

Mrs. Sigourney was sometimes accused of being an imitator of Mrs. Hemans, but we doubt whether the imitation was deliberate or conscious. With similarity of taste and sympathy it is not surprising that there should be a similarity of thought and expression; the feeling of religious devotion and moral elevation is a common heritage, and often finds expression through different persons in like symbolism.

LUCRETIA MOTT.

A. D. 1793-1888.

THE QUAKERESS REFORMER.

LUCRETIA COFFIN was born in the island of Nantucket of noble Quaker stock. She taught school at fifteen. At eighteen she married James Mott, and this married life has been spoken of as one of the most perfect the world has ever seen.

In 1818 she became a minister of the Hicksite Quakers. Her marked intellectual ability, sweetness of face and disposition, and great heartedness won for her marked success. But she was first and always a frugal, painstaking wife, mother, and homemaker, "one of the rarest examples of womanhood America has yet produced."

We quote from Mrs. Mott's words concerning herself. "My sympathy was early enlisted for the poor slaves. The ministry of Elias Hicks and others on the subject of the unrequited labor of slaves, and their example in refusing the products of slave labor, all had the effect of awaking a strong feeling in their behalf."

"The oppression of the working classes by existing monopolies and the lowness of wages, often engaged my attention and I had a great desire for a radical change in the system, which made the rich richer, and the poor poorer.

"The temperance reform early engaged my attention . . . . and the cause of peace had a share of my efforts."

In 1833 she helped form the Anti-slavery Society of Philadelphia. In 1840 she was sent with other women as a delegate to the World's Anti-slavery Convention in London. Mrs. Elizabeth Cady Stanton was one of the number. The women delegates were rejected because they were women. This greatly exasperated them and Mrs. Mott and Mrs. Stanton determined on calling a woman's rights convention upon their return to America, which they did.

Lucretia Mott, the sweet Quakeress, reformer, philanthropist, a woman of modesty and courage, gentleness and force, with a clear brain and a great heart, wrought quietly but mightily for God and humanity.

AGNES STRICKLAND.

A. D. 1796-1874.

ENGLISH HISTORICAL AND BIOGRAPHICAL WRITER.

MISS STRICKLAND occupied a field almost all her own ; *viz.*, the writing of the lives of royalty and especially the female rulers.

She began writing historical romances in verse form, something after the manner of Sir Walter Scott. *Worcester Field* is one of them.

She next turned to the writing of prose histories, especially adapting them to the young. Here she gained the quality of being, first of all, *interesting*. *Pilgrims of Walsingham* and *Tales and Stories from History* belong to this period.

The next step was out into her own field. Her reputation was established by the first book in the line of royal biography, *The Lives of the Queens of England*, the list extending from Matilda of Flanders to Queen Anne. In this work as in some others she was assisted by her sister Elizabeth.

Agnes was a strong partisan for royalty and the Church, and yet she does not seem to have allowed her sympathies to warp her judgment.

Her pictures of manners and customs are a valuable contribution to our literature. She edited the *Letters of Mary, Queen of Scots*, and as she was a firm believer in the innocence of the queen, she ardently championed her cause. Later she wrote *Lives of the Queens of Scotland*, *Lives of the Bachelor Kings of England*, *Lives of Seven Bishops*, and *Lives of the Last Four Stuart Princesses*. Part of this period was employed in producing an abridged version of her *Queens of England*.

Toward the close of her life she received a civil list pension of one hundred pounds in recognition of her merits.

In this book about women, Agnes Strickland certainly deserves a place for having so industriously written about royal women, placing it in a readable form for coming generations.

It is interesting to observe that the first two stages of her literary work were of almost unconscious preparation for her distinguishing efforts.

MARY LYON.

A. D. 1797-1849.

NOTED EDUCATOR OF WOMEN.

MT. HOLYOKE COLLEGE is her monument.

She was born at Buckland, Mass. Her parents were of sturdy New England stock. The death of the father when Mary was quite young left the family in straitened circumstances. She had a natural thirst for knowledge, but there seemed little prospect of gratifying that thirst. However, she toiled and studied so diligently that at the age of eighteen she obtained a position as teacher at Shelburne Falls — salary seventy-five cents per week.

She was, after a time, enabled to attend the Ashfield Academy, where she is said to have studied twenty hours a day, and soon stood at the head of her class. Subsequently Miss Lyon attended the school of Rev. Joseph Emerson of Byfield, and was afterwards, for three years, assistant principal of the Ashfield Academy, the first time the position had been held by a woman.

For ten years she was an instructor in the academy for girls at Derry, N. H. Here, in 1824, six young women were given diplomas on the completion of a three years course; the first instance in the history of education.

But she had higher aims, namely, the founding of an institution where young women might be trained for highest usefulness. Her aims were considered visionary, her motives were misunderstood, and she was subjected to ridicule. Knowing she was right, she persevered and in 1836 the governor signed the charter incorporating Mt. Holyoke Seminary. Then came the securing of funds, a most discouraging task, but she was victorious. Nearly two hundred students were refused the first year and four hundred the second year, for want of room.

On the marble above her grave is this sentence, which she uttered shortly before her death in a talk to her students: "There is nothing in the universe that I fear, but that I shall not know my duty, or shall fail to do it."

ANNA JAMESON.

A. D. 1797-1860.

BRITISH AUTHORESS

AS a writer on matters of art and taste Mrs. Jameson probably surpassed all other woman writers and on the literature of art she is conceded by many to stand next to Ruskin. She possessed an intense love of the beautiful, a cultivated and discriminating taste, and her breadth of knowledge was almost phenomenal. Added to these were her natural and cultivated powers of eloquent description.

In quantity her writings were as surpassing as in quality, and the former does not seem to have impaired the latter.

Here again, birth and early training had a marked influence. Her father, Mr. Murphy, was painter to the Princess Charlotte (daughter of George IV., who married Prince Leopold, afterward King of Belgium) and by him her inborn artistic tastes were trained with great care.

She became the wife of Mr. Jameson, who received a government appointment to Canada. The marriage was not a happy one and they lived apart. After traveling extensively in Europe, she devoted herself to literary work, at first chiefly in biographical lines and relating specially to women. *Loves of the Poets* is a series of sketches showing the influence of women on poetic minds. *Lives of Celebrated Female Sovereigns* needs no explanation. *Characteristics of Women* deals with the female characters of Shakespeare's plays. She also prepared a work on *Beauties of the Court of Charles II.*

In artistic lines her work began with translating a German work on the life and genius of Rubens. She was now discovering her special forte. Next came *A Handbook to the London Art Galleries*, and a *Companion to the Private Galleries of Art in London.*

This development is interesting. Having begun with writing biographical sketches and then having taken up descriptions of great works of art, she combined the two and wrote *Memoirs of the Early Italian Painters and of the Progress of Painting in Italy.* Then came *Memoirs and Essays*, and *Sacred and Legendary Art.*

FREDRIKA BREMER.

A. D. 1801-1865.

SWEDISH NOVELIST OF HOME LIFE.

FREDRIKA was born in Finland, but when that country was annexed to Russia, her father, a wealthy merchant, removed to Sweden with his family. The daughter's education received careful attention. After enjoying the best advantages Sweden could afford she was sent to Paris and on her return became a teacher in an academy for girls in Stockholm. She was a person of great mental vigor and her intense nature began to express itself in writing — merely as an outlet for her pent-up feelings — before she entered her teens.

Her first novel, *The Neighbors*, was translated into German, French, Dutch, Russian, and English. This gives us an idea of the popularity of the work. Some of her other books are, *The Home*, *Life in Dalecarlia*, *The Midnight Sun*, *The Homes of the New World* (an account of her observations in America), *England in 1851* (giving views of the country and people as she saw them during a residence there). Most of her novels present pictures of home life in her own Scandinavia.

As a woman and a writer she was greatly beloved in many lands.

"She has brought the dim old Scandinavian world, that seemed completely hidden by the cloud of fable and curtain of time from the western hemisphere, before us, with an enchanter's wand. Her little white hand has gently led us up among primeval mountains covered with eternal forests of pine, and along the banks of deep lakes, where the blue waters have slept since the creation. She has done more, she has led us 'over the threshold of the Swede,' introduced us into the sanctuary of their cheerful homes and made us friends with her friends."

After the death of her father, in 1830, she lived for some years in Norway with a friend, after whose death she resolved to gratify a long-repressed desire to travel. In autumn of 1849 she set out for America, and after spending nearly two years here returned through England. The admirable translations of her works by Mary Howitt secured for her a warm and kindly reception in both America and England.

HARRIET L. MARTINEAU.

A. D. 1802-1876.

ENGLISH AUTHORESS.

HER ancestors were French and moved to England upon the revocation of the Edict of Nantes. Her education was as thorough as the times afforded for women. Hers was a strong character. While she had earnestness, courage, and sincerity, she was self-willed, self-opinionated, and self-conscious. She says of herself in her autobiography, that she was possessed of a temper "downright devilish" and had a "capacity for jealousy which was something frightful," at the age of four years.

She was the sixth child in a household of eight. It was a busy, hard-working family. She was early afflicted with deafness, which increased with years and her mind was much shut in.

She found it necessary to do something which could be performed apart from others, and turned to study, which became a passion. Her father lost his property and all were obliged to do something, not merely for an occupation but for a livelihood.

1825-26 was a time of speculations, collapses, and crashes. The bitter experiences of her family influenced her literary career. In this school of experience she learned to write on the burning questions of State, and especially political economy. Her experiences and vehement disposition made these works mightily trenchant.

Eminent statesmen asked her to write on almost every conceivable topic connected with legislation. Lord Brougham offered to collect evidence for her *Series on the Poor Laws* and place it at her disposal. The *Series* was successful beyond her dreams. She tells her experience of a visit into the outer air for the first thorough holiday taken for nearly three years.

She came to the United States on her completion of her *English Political Tales*. Everywhere she was graciously received, though her strong anti-slavery utterances detracted from her popularity in some places. But this is to her honor.

She was impatient of applause and cared only to speak the truth with the greatest possible force.

DOROTHEA L. DIX.

A. D. 1802-1887.

PHILANTHROPIST.

ONE of the most wonderful women of this or any other century. A frail and overworked body, a gentle, loving disposition, but with a will like steel, such was Dorothea Dix. She worked against apathy and other fearful odds and she never failed but once.

She had no childhood, for the support and education of two younger brothers devolved upon her. She opened a school for girls in Boston to support herself and family. While burdened with the care of the school she became interested in ameliorating the condition of the state convicts.

In 1833 she was prostrated by hemorrhages of the lungs, due to overwork. She visited Europe and returned after a few years much improved and ready for new undertakings in behalf of paupers, prisoners, and lunatics.

She taught a Sunday School class in the East Cambridge House of Correction. She then visited the jail and found some insane persons confined in unheated rooms. In order to correct the abuse she was obliged to bring the matter into court.

Her soul was so stirred at the abuses she discovered elsewhere that she visited every jail and almshouse in the state, giving careful study to the condition of the insane.

Armed with a terrible array of facts, she petitioned the legislature "in behalf of the insane paupers confined within the Commonwealth in cages, closets, cellars, stalls, pens; chained, naked, beaten with rods, and lashed into obedience."

She was successful in Massachusetts, the abuses were to a large extent corrected. This encouraged her to undertake reform in other states. New Jersey was her next field, where by careful investigation and wise presentation she won victories for the insane and criminals.

Her record of less than four years' work was that of eighteen states prisons, three hundred county jails and houses of correction, and more than five hundred almshouses visited and investigated. Everywhere she

HENRIETTE SONTAG.

A. D. 1806-1854.

GERMAN OPERA SINGER.

THIS gifted singer appeared on the stage at Frankfort when but five years of age. She received the most careful training and appeared in both German and Italian music. At the age of twenty-five she easily outshone all other operatic stars of her own land.

When at the height of her career she married Count Rossi, an Italian noble, and retired to private life. Her husband was Ambassador of Sardinia at the Hague at the time of her marriage.

During her retirement she was noted for her princely charities and was a great favorite at court.

Pecuniary reverses and embarrassments came and she returned to her profession.

Jenny Lind had achieved great success in America and Henriette decided to visit these shores. She was enthusiastically received, and made a tour of the United States and Mexico. In the midst of her triumphs in Mexico she was attacked by the cholera and died.

Dorothea L. Dix *continued.*

met sights which were sickening and horrible, but, though weak in body and at times sick, she bravely toiled on.

Miss Dix visited Halifax and Toronto, wrought reform in Scotland, visited hospitals in Norway, Holland, Italy, Russia, and Greece. She awakened the slumbering moral sense of the people, and the treatment of the inmates of asylums and prisons was revolutionized.

At the outbreak of the civil war in America she gave herself to the work of nursing in the army and was made chief of army nurses. It was she who warned President-elect Lincoln of his danger on the way to Washington. She died at Trenton Asylum after five years of suffering. The asylum was offered her as a retreat and she lovingly called it her "firstborn child." "On no other page of the annals of purely merciful reform can be read such a series of moral triumphs over apathy, ignorance, and cruel neglect."

LYDIA MARIA CHILD.

A. D. 1802-1880.

ANTI-SLAVERY ADVOCATE.

HER father, David Francis, was a baker in Medford, Mass. Miss Francis showed a marked craving for books when quite young.

Her first novel, *Hobomok*, was occasioned by an article in the *North American Review* in which the writer enthusiastically set forth the adaptation of early New England history to the purposes of fiction. She had never written for the press, but the thought seized her and she wrote the first chapter of her novel the same day. In six weeks the story was finished and upon being published was so well received that she wrote next year *The Rebels; or, Boston Before the Revolution.*

She next opened a private school in Watertown, Mass., and about the same time started *Juvenile Miscellany*, a children's magazine.

When twenty-six years of age she married David Lee Child, a Boston lawyer. She wrote *The Mother's Book*, *The Girl's Own Book*, *The History of Women*, and *Biographies of Good Wives.*

She was now happily married, enjoyed a generous income, and was surrounded by friends of high social standing. But a change came because of herself and husband becoming identified with the anti-slavery movement. The sale of her books fell off, subscriptions to her magazine were withdrawn, and the homes of many former friends were no longer open to her.

But she had taken her position as a matter of conscience and no loss of friends, fame, or fortune could cause her to turn back. She wrote and published *An Appeal on Behalf of that Class of Americans Called Africans.* From a quiet and remunerative literary life she was thus thrust into the midst of a fierce fight.

In 1844 Mr. and Mrs. Child removed to New York and became joint editors of *The Anti-Slavery Standard.* Mr. Child's health was poor and much of the time the wife worked on bravely and almost alone. One of her biographers has said, "No man or woman of that period rendered more substantial service to the cause of freedom or made such a great renunciation to do it.'

Harriet Martineau
Catherine M Sedgwick
George Sand
Lucretia Mott.
Mary Lyon

MADAME DUDEVANT

("GEORGE SAND").

A. D. 1804-1876.

FRENCH NOVELIST.

THIS woman became the most celebrated French writer of her age in the department of fiction. But her genius and celebrity cannot blind our eyes to this, that she lived in the most pronounced contempt for morality and purity, was mother of two illegitimate children, and denounced the whole system of marriage.

Her father, Maurice Dupin, died when she was but four years of age and she was left to the care of her grandmother, the Countess de Hover, who was the illegitimate daughter of the famous Marshal Saxe, who in turn was the illegitimate son of Augustus II., king of Poland; so, while there was royal blood in her veins, there was little occasion to boast of it.

After spending her early years with her grandmother, she passed three years in a convent, where she became so zealous that her teacher even remonstrated with her. There then came a reaction with great despondency.

At eighteen she married M. Dudevant, an officer in the French army, a man of modest fortune and good character but not brilliant. They lived together for nine years in matrimonial misery, when she fled to the society of a lover. While living with him, she wrote her first novel, *Indiana*.

Having left her lover, she went to Paris and wrote for a livelihood. She threw off all womanly restraints and assumed the dress of a man.

Her novels, which appeared in the *Revue des Deux Mondes*, proved popular. Her *Lelia* created a sensation by its advocacy of infidelity and social disorder.

She wrote in all about sixty novels and twenty plays. For more than a quarter of a century she continued year by year to gladden the world by some new creation.

"She has stayed in many camps, and lent her pen to many causes, she has had many friends and many lovers, but to one cause only has she remained constant—the cause of human progress; and the only master in whose service she has never wearied is Art."

ELIZABETH B BROWNING.

A. D. 1809-1861.

ENGLISH POETESS.

THE highest place among modern poetesses belongs to Mrs. Browning, and she far outranks most of our modern poets. Her pure and lofty sentiment and intellectual power are inferior only to Tennyson.

She was born in London and was from infancy a delicate child. She was naturally retiring and loved solitude. At fifteen she sustained an injury of the spine which further weakened her physical powers. Being deprived of the usual pursuits and pleasures of young people she gave herself to study and began to write. She could see little of the world and so she found or made a world of her own.

In 1839 she burst a blood vessel of the lungs and was removed to a milder climate. Soon afterwards her favorite brother, with two other young men, was drowned while sailing. These physical and mental shocks so weakened her that for years she lived in a darkened room, visited only by her family and a few intimate friends. Yet from that fairy hand came works of power which made the world marvel. She settled down to her lot with sweet resignation, in no wise questioning her Master's goodness and love.

Then came a change. Robert Browning had already won for himself a name. He had learned to love the invalid poetess through her works and sought her in marriage, to the amazement of her family and friends. He believed that she need not be an invalid all her days. Love could win her to health she had never known.

They were married and spent four years in France and Italy. When they returned to England Mrs. Browning was a new creature. Hope, Love, and Italy had wrought marvels. Theirs was as perfect a union as the world often sees. Each had poetic brilliancy and power. Each had a marked individuality. Each was the complement of the other.

Mrs. Browning possessed the unusual combination of a masculine understanding and a thoroughly feminine heart. She could treat social problems in a masterly way and at the same time she could set forth the tenderest, deepest sentiments of woman's heart.

MARGARET FULLER OSSOLI.

A. D. 1810-1850.

AMERICAN AUTHORESS.

HER father, Timothy Fuller, gave much personal attention to her education. She proved a remarkable scholar, for at six years of age she could read Latin and at eight read extensively in Shakespeare, Cervantes, and Molière. Being much by herself she became melancholy and reserved and was given to freaks of passion.

She studied at Groton, Mass., where her eccentricities were a trial to her teachers and friends. Upon her return home she began an extensive course of studies, mastering the German and the chief authors in that language.

In 1840 she became editor of the *Dial*, a quarterly journal. Ralph Waldo Emerson was one of her associates in the work. *Woman in the Nineteenth Century*, written by Miss Fuller for this journal, was afterward issued in book form.

In 1844 she became connected with the New York *Tribune*. Her time was chiefly given to reviews which were subsequently issued as a volume entitled *Papers on Art and Literature.*

In 1847, having taken up her residence in Rome, she became the wife of a Roman nobleman, the Marquis Giovanni Angelo Ossoli. During the two following years she saw stirring times in the "eternal city." In 1848 occurred the revolution and in 1849 the city was besieged by the French. She rendered good service as directress of one of the hospitals.

In 1850 she set her face toward her native land, accompanied by her husband and little son. The voyage had a tragic ending. The barque was driven ashore on Fire Island beach. While the vessel was going to pieces, Margaret sang little Angelo to sleep and her husband calmed the passengers by prayer. After twelve hours of suspense, some of the passengers were saved, but Ossoli, wife, and child perished.

Hers was a strong character, a marked individuality. Her struggle and solitary habits made her less winsome than some other writers, but her works form a substantial contribution to American literature.

ELIZABETH C. GASKELL.

A. D. 1810-1865.

ENGLISH NOVELIST OF INDUSTRIAL LIFE.

HER great work was *Mary Barton; a Tale of Manchester Life.* The book was to the factory people of England what *Uncle Tom's Cabin* became to the colored race in America. She was among the first to get at the heart of the great multitude of factory operatives. Her portrayal is pathetic and even painful, but she had to deal with a painful subject, and she was true to life in her descriptions. Hard times, political agitation, and strikes — all the great questions as between labor and capital are brought out in this book, which appeared in 1848. The labor question is not a new one. Mrs. Gaskell was a pioneer novelist in this line. We cannot do better than to allow her to speak for herself. Note the sympathetic heart and the keen observation in the following: —

"I had always felt a deep sympathy with the careworn men who looked as if doomed to struggle through their lives in strange alternations between work and want. A little manifestation of this sympathy, and a little attention to the expression of feelings on the part of some of the work people, had laid open to me the hearts of the more thoughtful among them. I saw that they were sore and irritable against the rich. Whether the bitter complaints made were well founded or no, it is not for me to judge. It is enough to say that this belief of the injustice and unkindness which they endure from their fellow creatures, taints what might be resignation to God's will and turns it to revenge in too many of the poor uneducated factory workers of Manchester."

Mrs. Gaskell's husband was a Unitarian clergyman of Manchester.

Her other works were, in part, *Moorland Cottage, North and South, Right at Last, Wives and Daughters.* The one that attracted greatest attention was *The Life of Charlotte Brontë.* This was charmingly written and furnishes many interesting incidents and details of the private life of Miss Brontë, as the two women were close personal friends.

In her novels she occasionally introduces the Lancashire dialect with great effectiveness. As a portrayer of the lights and shades of artisan life, Mrs. Gaskell has few equals.

"FANNY FERN"

(MRS. PARTON).

A. D. 1811-1872.

AMERICAN AUTHORESS AND JOURNALIST.

SARA PAYSON WILLIS was born in Portland, Me. In 1817 the family removed to Boston, where her father, Nathaniel Willis, became editor of the Boston *Recorder* and founder of *The Youth's Companion*. Mrs. Willis, the mother, was a superior woman, and of her the daughter said, "All my brother's poetry, all the capacity for writing, be it little or much, which I possess, came from her."

Miss Willis was educated at the school of Miss Catherine Beecher in Hartford. Miss Harriet Beecher, afterwards Mrs. Stowe, was one of the teachers. During this time, her brother, Nathaniel P. Willis, a student in Yale, began to attract attention as an author.

She married Charles H. Eldredge, cashier of the Merchants' National Bank of Boston, and lived in ease and comfort. Three daughters were born to them. But sorrow came. Mr. Eldredge and the eldest daughter died and Mrs. Eldredge was obliged to gain a livelihood for herself and her two remaining girls.

She wrote an essay for publication, but several publishers refused it. At last one accepted it and gave her, as remuneration, fifty cents. Though the outlook was dark she persisted and after a few months journals were glad to get her writings at her own price.

A collection of her sketches was published in 1853 under the title of *Fern Leaves*, the sale of which reached seventy thousand in a short time.

In 1856 she married James Parton, the author.

Mr. Bonner of the New York *Ledger*, recognizing the popularity of her writings, engaged her to write an article each week for his journal. This she continued to do without interruption for fourteen years.

Mrs. Parton was always a sympathetic interpreter of childhood and girlhood. She was bright, witty, original, and frank. She hated cant, pomp, affectation, and snobbery. She was a stout champion of the poor, the distressed, and toil-worn.

HARRIET BEECHER STOWE.

A. D. 1812-1896.

AMERICAN AUTHORESS.

MRS. STOWE wrote many books, but by one book she is best known, her *Uncle Tom's Cabin*. Probably no book except the Bible has had so wide a sale. More than 500,000 copies were sold in this country in five years. It has been translated into nearly every language of Europe and into some Asiatic languages. The sale outside the United States has probably reached half a million.

Harriet was the daughter of Rev. Lyman Beecher and was born in Litchfield, Conn. Scott's *Ballads* and *Arabian Nights* were her favorite books when but a child and no doubt these had much to do with the cultivation of her imagination.

At the age of fifteen she became assistant to her sister Catherine in the female seminary at Hartford and continued teaching until the time of her marriage to Prof. Calvin E. Stowe.

Professor Stowe was one of the faculty of Lane Theological Seminary at Cincinnati, Ohio, of which Dr. Beecher had become president.

The slavery question was at the front, and the "underground railroad" was making it possible for many poor slaves to escape to Canada.

Professor Stowe's house was one of the "stations" and Mrs. Stowe's acquaintance with the fugitives served as fuel for the fire which years afterwards blazed out in *Uncle Tom's Cabin*.

The slavery question was hotly debated by the students in the seminary, until the trustees forbade its discussion and scores of students left. Soon after the passage of "The Fugitive Slave Law," Professor Stowe was called to Bowdoin College, Brunswick, Me., and it was there that Mrs. Stowe wrote her famous book.

It appeared first as a serial in *The National Era*, then in book form; and presses were kept running day and night to meet the demand.

Prince Albert, Earl of Shaftesbury, Macaulay, Dickens, and Kingsley received gift copies and each wrote a letter of deep sympathy and praise.

When Mrs. Stowe visited Europe the next year, people vied with each

LUISE MUHLBACH.

MRS. KLARA MÜLLER MUNDT.

A. D. 1814-1873.

GERMAN NOVELIST.

HER husband, Theador Mundt, was for some years a teacher in the University of Berlin, and afterward became professor of general history and literature in Breslau, and then became director of the library of the Berlin University. In politics he was a liberalist and often gave offense. For many years he was an invalid, but the income from the works written by his wife enabled them to live in comfort.

Under the pseudonym of "Luise Muhlbach," Mrs. Mundt produced more than fifty novels, and her works comprise about one hundred volumes. She was a pronounced advocate of woman's suffrage and other radical changes in the status of woman. In politics, she was, like her husband, an extreme liberalist and actively participated in several reform movements.

Her fame rests chiefly upon her historical romances. In this field she wielded a ready pen. Most of these works are as well known in England and America as in Germany. Among the best known are: *Frederick the Great and His Court*, *Joseph II. and His Court*, *The Merchant of Berlin*, *Louisa of Prussia and Her Times*, *Marie Antoinette and Her Son*, *Napoleon and the Queen of Prussia*, *Queen Hortense*, *The Empress Josephine*, *Goethe and Schiller*, *Mohammed Ali and His House*, also *The Thirty Years' War*, and *Emperor William.*

Her works brought her a fortune which was well earned and she was enabled to build a handsome residence in Berlin, which became the meeting place of literary and social leaders.

Harriet Beecher Stowe *continued.*

other to do her honor, and more than half a million women signed a memorial addressed to her.

Mrs. Stowe wrote many other books. We name a few. *The Minister's Wooing*, *Pearl of Orr's Island*, *Oldtown Folks*, *My Wife and I*, *We and Our Neighbors*, *Footsteps of the Master*, *Bible Heroines*, and *Key to Uncle Tom's Cabin.*

CHARLOTTE CUSHMAN.

A. D. 1816-1876.

AMERICAN ACTRESS.

WHEN she was but twelve years of age her father became bankrupt and it was necessary for her to contribute to the family support. She possessed a contralto voice of unusual quality and power. For some time she sang in church choirs, and when Mrs. Wood came to Boston in search for a contralto voice she selected Miss Cushman. After singing in the Tremont Theater she went to New Orleans to sing in an opera there, but her voice failed, partly through the change of climate and partly through seeking to transform her voice into a soprano.

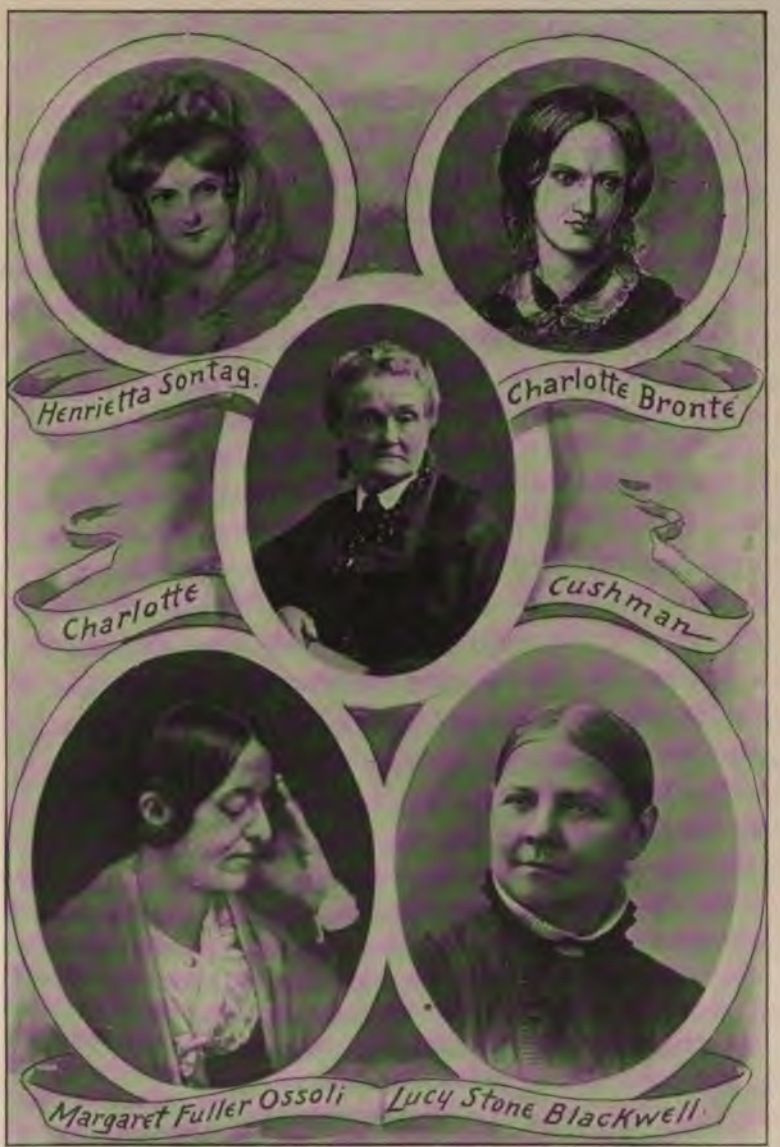
This proved a crisis in her life. She was without funds and must earn her living. She had previously shown some dramatic talent and was asked to take the part of Lady Macbeth. This she did with great success in the principal New Orleans theater.

Her next experience was in New York. She accepted a three years engagement at the Bowery Theater. She was without wardrobe, but the manager procured this, arranging to deduct five dollars a week from her wages. Her mother was keeping a boarding house in Boston. She induced her to come to New York, bringing the two sons. For the elder, Charlotte secured employment. So the household was together again.

But another calamity came. She was prostrated for several weeks with rheumatic fever and soon after she recovered the theater was burned, her wardrobe was destroyed, and her three years engagement was at an end. Not discouraged she went to Albany and had excellent success.

When she was but twenty-six she took the management of a theater in Philadelphia and at the same time acted leading parts.

A few years later she went to Europe and won success in London. She summoned her family to her and they lived happily in a cottage at Bayswater. Her sister Susan studied with her. Charlotte and Susan appeared as "Romeo and Juliet" at the Haymarket Theater. When she returned to America she had won a distinguished place in the dramatic world and was soon the possessor of a comfortable fortune.


Henrietta Sontag.
Charlotte Brontë
Charlotte
Cushman
Margaret Fuller Ossoli
Lucy Stone Blackwell.

CHARLOTTE BRONTÉ.

A. D. 1816-1855.

ENGLISH NOVELIST.

MISS BRONTÉ is best known by her novel *Jane Eyre*. Some of the sufferings depicted in the book are records of her own experiences. The life of Miss Bronté is of deep and pathetic interest.

Her father was a poor English clergyman, eccentric and unlovely. Charlotte was born at Hartshead, near Leeds, but the family subsequently moved to Haworth. The parsonage was "bleak and uncomfortable, a low, oblong stone building standing at the top of the straggling village on a steep hill, without the shelter of a tree, with the churchyard pressing down on it on both sides, and behind, a long tract of wild moors."

By the father's direction the children were fed on vegetable diet and clothed in coarse clothes to make them hardy and prevent their becoming proud. They were far from hardy; on the contrary, they were small, feeble, and stunted in growth. The mother died when they were all young, and the children were mostly left to themselves.

Four of the girls were sent away to school, Charlotte among them. The food was poor and insufficient and they were treated with inhuman severity. "Miss Scratchhard" in *Jane Eyre* is a reproduction of the manager of the school. A fever broke out and the girls returned home, but two of them died as a result of the treatment and the sickness contracted at the school.

When nineteen years of age, Charlotte became a teacher, but owing to poor health she was obliged to give it up. She next took a situation as a governess, but the people treated her harshly and this was abandoned.

She determined to establish a private school with her sisters Emily and Anne. Charlotte and Emily went to Brussels to fit themselves. At the end of six months they were employed in the school they were attending, but at a pitifully small salary.

On their return they attempted to gather pupils, but none came. They next tried literary work; in fact, they had written much from childhood up.

They issued a volume of poems but it met with little success. Their next venture was in prose tales. The productions were, *The Professor*, by Charlotte; *Wuthering Heights*, by Emily; and *Agnes Grey*, by Anne. Each wrote under an assumed name. While those of Emily and Anne were accepted, Charlotte's was everywhere rejected and was not published until after her death.

In the face of all this failure and discouragement, Charlotte proceeded to write *Jane Eyre*. It met with immediate and immense success. Few works of an unknown author have been received with such sudden and general acclamation. It was translated into most of the languages of Europe, and was put on the stage in England and Germany under the title of *The Orphan of Lowood*. She next wrote *Shirley*, but it was much inferior to *Jane Eyre*. Her third novel was *Villette*, which is a picture of life as she saw it in Brussels. This proved exceedingly popular. It proceeded slowly to completion as the result of long interruptions from failing health.

Her works became a passport to the highest literary circles of London and the continent, and she met most of the prominent writers of the time. But she was of a retiring and sensitive disposition, largely the result of a sad childhood, so that notoriety and attention were a source of pain and she returned to her home

Rev. Arthur Nicholls, who was her father's curate, desired to marry her, but the father objected. She was now past thirty-four years of age, and Mr. Nicholls resigned. In the year following the father changed his mind and they were married.

For less than one year she knew the happiness of true home life, though they lived in the bleak old parsonage. But her health, like that of her sisters, had been poor for many years and she soon followed them. Early hardships had left a physical blight on each of them. Her death occurred March 31, 1855.

After her death her rejected tale, *The Professor*, was published. She had what Goethe calls the true secret of poetic genius.

LUCY STONE.

A. D. 1818-1893.

FROM FARM TO COLLEGE AND BEYOND.

ON a rocky farm in West Brookfield, Mass., Lucy Stone was born. She was the eighth child. The mother milked eight cows the night before Lucy was born. When it was known that the babe was a girl the mother exclaimed, "Oh dear! I am so sorry it is a girl. A woman's life is so hard." But Lucy's life was devoted to making woman's life easier.

Her own lot was one of toil from childhood. She had to perform the usual duties of a farmer's daughter, but all the time she was thinking and questioning. Her soul rebelled at the unequal lot of woman in point of education and wages.

Her two brothers were helped to go to college. Lucy desired to do the same. Her father exclaimed, "Is the child crazy?" To her he said, "Your mother only learned to read, write, and cipher; if that was enough for her it should be enough for you."

This did not discourage her, it only gave her a grim determination to win the way. She *would* go to college. She picked berries and laid by the money earned in the hot sun. She gathered chestnuts and with the money bought books. She was able after a time to teach school, at first for one dollar per week. When at last she earned sixteen dollars per month, it was thought remarkable for a woman. When her brother was sick she took his school for a time. His wages were thirty dollars per month, but the committee gave her but sixteen because it "was enough for a woman." These things were bitterness to her heart but they nerved her for the struggle.

At twenty-five she had earned money enough to enter Oberlin College, which was the only college in the land to admit women at that time. She earned her way in part by tutoring and doing housework. In the four years course she had but one new dress and that was calico.

Even at Oberlin she found women were not treated as equals of men. Her work was so excellent that she was awarded one of the commencement

honors, but was informed that her essay would be read by one of the professors, as it was not considered proper for a woman to read or speak in public. With her uncompromising spirit she declined to prepare the essay. She would not have honors which were at the same time a source of humiliation. When Oberlin celebrated its semi-centennial forty years after Lucy Stone graduated, she was one of the honored speakers.

Oberlin was a friend of the slave and Lucy became a pronounced abolitionist. In her life work for the slave and woman, she encountered opposition and even insults. Upon one occasion she was to speak in Malden. The Congregational minister gave notice that "A hen will undertake to crow like a cock at the town hall this afternoon. Anybody who wants to hear that kind of music will of course attend."

She was sometimes compelled to meet not merely ridicule, but mob violence. At one time when she and Stephen Foster were holding an anti-slavery meeting, Mr. Foster was attacked and his coat torn from his back. Lucy Stone got the mastery of the mob by her power of intellect and will, so that before the meeting closed a collection of twenty dollars was taken and given to Mr. Foster to pay for a new coat.

She worked for woman suffrage in Colorado and afterwards, in 1893, it bore fruit in a constitutional amendment giving woman the same rights as men in exercising the election franchise.

Many sought her hand in marriage, but in vain. Mr. Henry B. Blackwell was, however, at last successful. He had been a worker in the anti-slavery cause and devotedly loved this kindred spirit. They were married in 1855, when Lucy was thirty-seven years old. They were agreed that she should retain her maiden name and be known simply as Lucy Stone. Their wedded life was one of happy co-operation.

"As a pioneer in the movement for the legal and political elevation of woman, she lived through ridicule, obloquy, and even persecution, until at last she was known and reverenced as the heroine of a great, beneficent, and actually accomplished revolution." Lucy Stone had in her nature a rare combination of strength and sweetness. The strength had been developed in the struggle for an education. The sweetness was inherited from the toiling but always sympathetic mother.

MARIA MITCHELL.

A. D. 1818-1889.

PIONEER WOMAN ASTRONOMER.

IN the field of science Miss Mitchell is the American pioneer. Hundreds of women have in recent years distinguished themselves in scientific pursuits, but we are always interested in pioneers.

For patient, plodding, persistent work, few have surpassed Maria Mitchell. She was born in Nantucket, and, as the land has few attractions, the people are natural observers of sea and sky. Maria was one of them. Again, her father was for years engaged in scientific pursuits in connection with his work of teaching. He was a man of superior intellect but of meager income. He established a small observatory and earned one hundred dollars per year by astronomical work for the United States Coast Survey.

Maria looked back upon her girlhood days as "an endless washing of dishes," and yet she managed to study a great deal. She was for many years librarian of the little Nantucket Athenæum at a salary of one hundred dollars per year. Of this she was able to lay aside a portion for future studies.

So she toiled on, studying and observing in astronomical lines. When she was nearly thirty years of age, fame came to her as a result of her work. She discovered a telescopic comet. Her father communicated the discovery to Professor Bond of Cambridge. Edward Everett, president of Harvard College, learned that the King of Denmark had offered a gold medal for such a discovery and was instrumental in securing it for Miss Mitchell.

She subsequently visited Europe and was well received by such leading scientists as Sedgwick, Challis, Adams, Herschel, and Arnott, as well as by many of the literary leaders. Her best years were given as professor of astronomy in Vassar College, where she rendered most acceptable service.

Her father was with her and his closing years were gladdened by seeing his daughter an honored teacher of the science of astronomy, the first lesson in which she had received from him.

ALICE AND PHOEBE CARY.

A. D. 1820-1871; 1824-1871.

THE LITERARY SISTERS.

THEIR early years were spent at Miami Valley, near Cincinnati, Ohio. They both possessed marked literary tastes and ability, and began writing for the press while in their teens.

Their mother died when Alice was but eleven, and their stepmother had no sympathy with their literary aspirations. Candles were refused them after the day's work was done and they used a saucer of lard with a rag for a wick, and by this light they studied and wrote.

Alice received no financial compensation for her work for the first ten years. She wrote for the love of it — we may say, from an overflowing heart.

Alice wrote both prose and poetry. Phœbe gave her attention almost entirely to poetry, having little taste for prose productions.

The sisters lived in a house by themselves for some years, the father and stepmother occupying another residence.

In 1852, having received some means of their own, the sisters removed to New York city, where their home became the center of a choice group of people interested in literature and art. Here were held receptions each week, which became deservedly popular.

They died in the same year, and but a few months apart. Alice was an invalid during her last years and the care of the household devolved upon Phœbe. She was thus deprived of much time which would otherwise have been given to literary work and would have added to her fame.

Alice wrote *Clovernook, or Recollections of our Neighborhood in the West, Hagar, a Story of To-day, Married, not Mated, Pictures of Country Life, Ballads, Lyrics, and Hymns.* Her characters are realistic and her descriptions of domestic life are charming.

Phœbe is known for her poem which begins *One sweetly solemn thought comes to me o'er and o'er. Poems of Faith, Hope, and Love*, and other productions which were published in a volume with those of her sister, before their removal to New York.

"GEORGE ELIOT"

(MARIAN EVANS).

A. D. 1820-1880.

THE GREATEST ENGLISH WOMAN NOVELIST.

ONE comes to the consideration of this woman of genius with a feeling akin to sadness. There is a struggle between respect for her ability and contempt for her conduct.

Marian Evans was born of humble parents, who were, nevertheless, of sterling worth and who sought for their daughter educational advantages of which they had been deprived. They were religious people and sent Marian to a school kept by the Misses Franklin, who were devout Methodists. She was early engaged in Sunday school and other religious work.

Under more advanced teachers she studied Latin, Greek, Italian, French, and German ; she also became a pianist of much skill.

Her abilities brought her into acquaintance with many eminent people, among them several of liberal, rationalistic, and even atheistic views, "clever thinkers," learned doubters, dreamy theorists, but arrogant, discontented, and defiant.

Mr. Lewes was one of this number. To him she became attached and, although he had a wife living, Marian Evans lived with him for twenty years. They were both people of genius and their tastes were congenial, but these things can never excuse the disregard and defiance of God's laws.

After the death of Mr. Lewes, she, being fifty-nine years old, married Mr. John Walter Cross, who was much younger than herself.

We may sometimes wish we had never known the private life of Marian Evans, but it is best that we should know. No doubt she is one of the greatest authors of this great literary century.

Her chief works are *Adam Bede*, *The Mill on the Floss*, *Silas Marner*, *Romola*, *Felix Holt*, *Middlemarch*, *Daniel Deronda*, and *Theophrastus Such*.

George Eliot is an artist in delineating character in its development. Too often it is a downward development ; illicit love is found in nearly all her works and young people will hardly be profited by reading them.

JENNY LIND

(GOLDSCHMIDT).

A. D. 1821-1887.

THE WORLD'S SWEETEST SINGER.

SHE was born in Stockholm and was the daughter of a teacher of languages.

She is said to have been able at three years of age to repeat a song which she had heard but once. At ten years of age she sang children parts on the Stockholm stage. After two years her upper notes lost their sweetness, and for four years she was in retirement. This time was devoted to the study of instrumental music and composition.

At the end of the period her voice had recovered its power and purity in every note of its register of two and one half octaves. For a year and a half she was the star of the Stockholm opera.

She next gave a series of concerts to obtain means to go to Paris for study, but the French teacher did not appreciate her powers and she returned to her native city.

In 1844, being then twenty-three years of age, she went to Dresden and when Queen Victoria visited that city the following year, she sang in the fêtes. This opened the way to astonishing success in other German cities.

In 1847 she went to London and was enthusiastically received. Here she sang for the first time in oratorio.

Jenny Lind visited America in 1850. P. T. Barnum was instrumental in her coming to the country, and by his power as an advertiser he roused the wildest enthusiasm. Tickets sold for fabulous prices in New York. But she did not disappoint the wildest expectation.

She subsequently married Mr. Otto Goldschmidt of Boston, musician and conductor. She appeared on the stage only at intervals after her marriage and usually at concerts given for charitable purposes. In this work she was deeply interested, and we may well add to her title of singer that of philanthropist.

Her later years were spent in London, where she died in 1887. Her life and songs are a sweet memory.

MADAM BLAVATSKY.

A. D. 1820-1891.

FOUNDER OF THE THEOSOPHICAL SOCIETY.

THIS remarkable woman was a Russian by birth, both her father and her grandfather having been officers in the Russian army. Her remarkable attainments as a linguist are seen in this, that she could speak forty languages and dialects. At the age of sixteen she married a husband of sixty but lived with him only three months.

After some time spent at the home of her father, Col. Peter Hahn, she started on extensive travels which continued for ten years before she saw her home again. She had a great thirst for unusual and out-of-the-way knowledge. She even visited the Voodoos, a sect of negroes in New Orleans who were reputed to be possessed of magical skill. She visited Japan and India and sought to penetrate into Thibet. After various wanderings in Asia and Europe, she returned to her home in Russia. During her absence she became a Buddhist.

She at one time sustained a fracture of the spine by being thrown from a horse and there resulted certain mental disturbances which greatly puzzled the attending physicians. For a year and a half she lived a complete dual existence.

After her recovery she spent several years in various parts of Europe, and had many strange experiences. Once she sailed on a ship loaded with gunpowder. The ship was blown up and Madam was one of the very few who were saved. She traveled in Africa and sought to investigate Spiritualism. She came again to America and with Colonel Olcott established the "Theosophical Society."

Among her books is *Isis Unveiled*. She at one time edited a magazine called *Lucifer, the Light-bringer*. Altogether, she is one of the strange characters of history. One writer has said, "There was a Titanic display of strength in everything she did. The storms that raged in her were cyclones." Her *Confession* rings with the mingled curses and mad laughter of a crazy mariner scuttling his own ship, and yet she could be as tender as a mother.

LUCY LARCOM.

A. D. 1826-1893.

MILL GIRL, TEACHER, AND POETESS.

HER birthplace was Beverly, Mass., by the sea. She was next to the youngest of eight sisters. Her father died when she was quite young, and the mother moved to Lowell, which was fast becoming a great mill town.

Here Mrs. Larcom kept a boarding house for the mill girls, her own daughters being among the operatives. But that was a home, and quite unlike the mill-town boarding house of to-day.

When Lucy was still quite young, she entered one of the mills as a "doffer," that is, taking off empty bobbins and putting on full ones.

She had learned to love good books before coming to Lowell, and this taste she cultivated as there was opportunity.

Some kind of a reading and literary club was formed among the mill girls and several of them wrote papers to be read at their meetings. The poet Whittier was then editing a paper in Lowell, and became interested in these young women who were seeking self-improvement.

When about twenty years of age she accompanied a married sister to Illinois, and taught school in a vacated log building in a two mile neighborhood. She received forty dollars for three months' work. The committeeman remarked as he paid her, "That's a lot o' money to pay a young woman for three months' teachin'."

She was enabled to attend the Monticello Female Seminary for three years and then went back to her beloved Beverly. After teaching private classes for a few years, she was called to a position in Wheaton Female Seminary, where she taught for six years with great success.

The strain upon her health was too great and she turned to literary work. For some time she edited *Our Young Folks*. She also wrote for many of the leading periodicals.

She was a poetess of friendship and nature. Her girlhood days at Beverly, with its seaside and roadsides, largely influenced the substance and style of her writing.

George Eliot.
Christina Rossetti.
Maria Mitchell.
Jean Ingelow.
Dinah Maria Craik.

DINAH MARIA MULOCK

(MRS. CRAIK).

A. D. 1826-1887.

AUTHOR OF JOHN HALIFAX, GENTLEMAN.

SHE was daughter of a clergyman of the Established Church and was born in Straffordshire.

Her first novel, *The Ogilvies*, was an immediate success and gave Miss Mulock a reputation for which others are often obliged to serve a long apprenticeship. The subtle delineation of character and the lifelike scenes show a mature mind and great skill. *The Head of the Family* is a story of Scottish life of the middle class. *John Halifax* is perhaps her greatest work. It is, at least, the best known. It is a noble story of English domestic life, and passed through more than a score of editions within a few years.

Among her other works of fiction are, *Mistress and Maid*, *Christian's Mistake*, *Hannah*, and *The Woman's Kingdom*. We should mention as specimens of her miscellaneous works, *A Woman's Thoughts about Women*, *Sermons Out of Church*, and her numerous children's books.

Miss Mulock became the wife of Mr. George Lillie Craik, author and publisher, who wrote *The Pursuit of Knowledge under Difficulties*, in several volumes. One volume of this work related exclusively to women. He contributed to the famous Penny Cyclopædia and wrote several works on the History of the English Language and English Literature.

Mrs. Craik, as a teacher of high moral qualities and true nobility of character, is probably surpassed by no modern writer of fiction. It has been well said that her mission was to "show how the trials, perplexities, joys, sorrows, labors, and successes of life deepen or wither the character according to the inward bent — how continued insincerity gradually darkens and corrupts the life springs of the mind — and how every event, adverse or fortunate, tends to strengthen and expand a high mind, and to break the springs of a selfish or even merely weak and self-indulgent nature."

So Mrs. Craik wrote with a purpose, and had at her command eloquence, pathos, and genial humor to bring to the hearts of her readers some of life's greatest lessons.

ROSA BONHEUR.

A. D. 1828-1899.

THE EMINENT ANIMAL PAINTER.

THE "Horse Fair" is, to Americans, Rosa Bonheur's best known painting. It was produced when she was thirty-one years of age. It was exhibited in the French Salon and sold for $8,000. Cornelius Vanderbilt paid $55,500 for it and by him it was presented to the Metropolitan Museum of Arts, New York.

Her father, Raymond Bonheur, was an artist and her first teacher. Friends opposed her devoting her energies to painting, on the ground that the field offered little opportunity or reward for the talents of woman. Her career and the hundreds of women who to-day use brush and palette are a sufficient answer.

Her first work was copying pictures in the Louvre, to win bread. But her father believed that more attention should be given to painting from life, and this led to her becoming a great painter of animals and landscapes.

She early adopted masculine attire. There was no place for the study of animals except in stables and slaughter houses. Dressed as a boy she was free to come and go without attracting attention. She then found the dress of a man so much more convenient than that of a woman, that she continued its use.

She was the first woman in France to be decorated with the cross of the Legion of Honor. Her fame became international and all nations had a feeling of ownership in her. At the time of the siege of Paris Emperor Frederick ordered her residence to be spared. "Don't touch a cabbage of that garden," was his order, and her garden and studio were protected from Germans and all outsiders.

No one but a lover of animals and who had made animal life a study could interpret to us animal life as has Rosa Bonheur. "Weaning the Calves" is full of dumb brute pathos; "Deer in the Forest Twilight" almost makes us hold our breath lest we break the stillness; "Plowing in Nivernais" is a rural scene of quiet vigor. In the foreground is the plowman and six noble oxen breaking up the refractory soil. But the "Horse Fair" quickens our

CHRISTINA G. ROSSETTI.

A. D. 1830-1894.

POETESS OF THE SPIRITUAL LIFE.

THIS woman, noted for her sweet spiritual poetry, was the daughter of Gabriele Rossetti, an Italian patriot, who took refuge in England from the troubles of his native land. He was made professor of Italian in King's College. He wrote a commentary on Dante to show that the *Inferno* was chiefly political and anti-papal and that Beatrice was a symbolic personage.

Christina was born in London. When quite young her father fell ill and she bravely helped support the family by teaching. She was deeply religious and gave much time to church work when the circumstances of the family were easier.

Some of her productions are, *Goblin Market*, *Prince's Progress*, *Speaking Likeness*, *Annus Domini, a Prayer for Each Day of the Year Founded on a Text of Holy Scripture*, *Seek and Find*, *Called to be Saints*, and *Time Flies*.

A disappointment in love cast a shadow of melancholy over much of her writing. She was for many years an invalid and died of cancer.

In artistic construction and purity of diction she surpasses Mrs. Browning, with whom she has sometimes been compared.

Rosa Bonheur *continued.*

pulse as we hear as well as see the tread and prancing of the mighty Norman stallions.

During her summer study in the country at one time, the simple peasants, never having seen an artist at work, denounced her as a witch and even attacked her with stones and other missiles.

Empress Eugenie became deeply interested in this wonderful painter, and was instrumental in having the cross of the "Legion of Honor" conferred upon her. In fact the empress went to the studio in person and fastened the cross upon the masculine blouse of the painter.

"Her canvases live with robust, real, vivid life." They hold us with a power we cannot analyze, but one great element is the heart that is in them.

MRS. CATHERINE BOOTH.

A. D. 1829-1890.

"MOTHER OF THE SALVATION ARMY."

WHEN but twelve years of age, Catherine Mumford became secretary of a little temperance society, was a bright and earnest talker, and even wrote articles for publication. The young heart was always on the side of the weak and unfortunate. One day, while playing on the street, she saw a man dragged to jail by an unfeeling officer; a crowd of rough boys and men was following with shouts and jeers. Little Catherine left her play and walked beside the prisoner to the jail.

She showed also great sympathy for suffering dumb beasts. It often happened that seeing in the field a half-fed horse she would buy some grain and then at evening carry it to the poor animal.

She raised money for sending the gospel to foreign lands and even denied herself sugar in order to contribute to missions. As a girl she was sickly, having a disease of the spine, and seemed likely to die of consumption, but by going to the seashore she regained her health in a measure.

Upon her return to London she met William Booth, a young Wesleyan preacher, whose father had once been wealthy, but had died, leaving his family to struggle for a living. The young man was working as an apprentice while preaching. Though they were both poor, they joined heart and hand for soul saving and the uplifting of humanity.

William became a circuit preacher in a district some thirty miles in extent. Later he became assistant pastor in a London church. He was very successful as an evangelist and many calls came for him to speak in different parts of England.

When he was but twenty-seven he was ordered by the conference to give up evangelistic work and take a small charge. But while this may have been done partly through jealousy, it proved a good school for Mrs. Booth. Here she began to conduct classes and speak on temperance.

The next settlement was in a place of fifty thousand people. The little church numbered less than a hundred members, and about that number met on Sunday evenings. But soon the place of worship was crowded

with nearly two thousand people. The chapel came to be known as the "Converting Shop."

The stories of Mrs. Booth's ministrations to the poor and intemperate are both pathetic and thrilling. She was of a sensitive, shrinking disposition and public speaking was a source of great dread, but feeling that God had laid this upon her, she calmly responded, and there was given her a power over the souls of people that was manifestly supernatural. Hundreds were soon converted under her speaking. Her husband's health failed and she was constrained to take his place, which she did, and was greatly blessed. Calls came for her as well as for her husband to hold evangelistic meetings, but he was opposed by the conference to which he belonged. At last, husband and wife decided that it was his duty to resign from the conference and be free to go where God might call him.

He was summoned to Cornwall, where for eighteen months they worked among miners, fishermen, and all classes, with marvelous success. About one thousand professed conversion.

The beginnings of what became the Salvation Army work were had in the slums of London, where Mr. and Mrs. Booth held tent meetings and marched through the streets to advertise the meetings. Those were dark days, they were without means of support, but God raised them up a friend in Samuel Morley, a member of Parliament.

Mrs. Booth became a wonderfully effective preacher. A well known publisher offered to publish her sermons and give her the profits, and some wealthy men offered to build her a church similar to Spurgeon's. All these offers she declined, and with her husband endured the abuse and violence of the degraded people whom they were commissioned to seek to save and the slights and sneers of the "respectable."

They passed through a veritable baptism of fire, but to-day they are seen to be the heroic pioneers of a great world-wide movement for evangelizing and elevating the neglected thousands of our great cities.

HELEN HUNT JACKSON.

A. D. 1831-1885.

CHAMPION OF THE AMERICAN INDIAN.

THE champion of the Indian, as was Mrs. Stowe of the negro, her books *A Century of Dishonor* and *Ramona* should rank with *Uncle Tom's Cabin.*

In her earlier years Mrs. Jackson wrote poetry, which was the outflow of deep sympathetic thought on the problem of life's trials and temptations. Her verses were strong and noble; she was too much in earnest to give attention to mere prettiness of versification.

She next wrote *Bits of Travel*, which reveals another side of her nature. With genial humor and subdued pathos she paints human nature. There is nothing sour or cynical in her sketches. The tone is both helpful and healthful.

As a keen and sympathetic observer her attention was attracted by the treatment our American Indians received at the hands of government agents. But her nature was well balanced. She first made a painstaking study of the situation. She kept feeling in abeyance and searched for *facts.* When at last she was fully equipped for her work she took up the pen in defense of the wronged Indian. She was in poor health. A fatal disease had fastened itself upon her. The consciousness of this led her to write with almost desperate haste. *A Century of Dishonor* appeared. Most eloquently and passionately did she plead for a change from the base, selfish policy, to a treatment characterized by humanity and justice.

Her next step (and she felt that the time was short) was to cast her materials in the form of fiction to reach a wider circle of readers. She wrote *Ramona*, which was her expiring and supreme effort. It was in every way a noble book and will give the author lasting fame.

Ramona appeared first as a serial in the *Christian Union*, because, as one writer says, "She wrote at white heat and could not wait for the longer delays of a monthly magazine."

Mrs. Jackson, whose maiden name was Fiske, was born in Amherst, Mass., October 18, 1831, and married Captain Hunt in 1852. She became

JEAN INGELOW.

A. D. 1820-1897.

POPULAR ENGLISH POETESS.

JEAN INGELOW was born at Boston, Lincolnshire, England, in 1820, and died in July, 1897.

Her father was a banker and a man of superior intelligence. Her mother was of Scotch descent. Jean was a shy, retiring girl and attracted no attention until she was over thirty years of age. She then published a volume of poems which in her quiet way she had been preparing for some years. Their merit was at once recognized and the authoress became famous.

Three poems in this first volume are especially noteworthy: "Divided," "High Tide on the Coast of Lincolnshire" and "Songs of Seven." The last named consists of seven poems portraying seven epochs in the life of woman.

Having been brought to public notice and there being demand for her work, she wrote among others, *Studies for Stories*, *Poor Matt*, *A Sister's Bye-Hours*, *The Monitions of the Unseen*, and *Poems of Love and Childhood.*

Within ten years after she came into public notice the sale of her poems in America, alone, reached 93,000 and her prose works a sale of 35,000.

Miss Ingelow made London her home after becoming a recognized authoress and, for several years, gave three times per week a "Copyright Dinner" to twelve needy persons who had recently come from the hospitals. This unique charity was a fitting channel for the expenditure of a part of her income from her books.

Helen Hunt Jackson *continued.*

a contributor to magazines and periodicals, writing under the signature of "H. H." Her death occurred in San Francisco, August 12, 1885, while she was examining into the condition of the California Indians as a special government commissioner.

AMELIA B. EDWARDS.

A. D. 1831-1892.

ENGLISH NOVELIST AND EGYPTOLOGIST.

FOR scholarship and variety of accomplishments Miss Edwards has had few equals in the century. She held the degrees of L. H. D. and LL. D., was a member of the "Biblical Archeological Society," of the "Society for the Promotion of Hellenic Studies," of the "Oriental Congress," and was secretary of the "Egypt Exploration Fund."

Miss Edwards was born in London. Her father was an army officer and her mother was of famous family. Her education was received mainly at home under the instruction of her mother and special tutors.

At the age of seven she wrote a poem entitled *The Knights of Old*, which was published in a weekly journal. For seven years she continued to write for the press. She then turned to music and composed several acceptable pieces. Later she turned again to literature and decided to make it her profession. Among her numerous novels are, *The Ladder of Life*, *Half a Million of Money*, and *Lord Breckenburg*. The last named passed through fifteen editions.

She came to be known chiefly as an Egyptologist and wrote, *A Thousand Miles up the Nile*, *Pharaohs*, *Fellahs*, *and Explorers*. She translated Maspero's *Egyptian Archeology*, and wrote for the Encyclopædia Britannica on *Egyptology*.

Her books of travel are scholarly and yet popular. She has digested and presented a vast amount of archæological information and has rendered a notable service to the world of non-technical readers. Her books on Egyptology are illustrated by sketches made by herself, and are written in a style which makes them as fascinating as fiction.

In 1889 Miss Edwards lectured in the United States. One who heard her says, "Her rare and voluminous learning, her quiet grace and perfect naturalness, her dainty touches of humor, charmed and impressed one that she well filled her own description of an antiquarian,—'one possessing indomitable courage and will, unswerving patience and energy, and an impregnable constitution, besides the love of discovering unrevealed history.'"

Baroness Burdett Coutts.
Helen Hunt Jackson.
Pareba Rosa
Lucy Webb Hayes.
Amelia B. Edwards.

LUCY WEBB HAYES.

A. D. 1831-1879.

WIFE OF PRESIDENT HAYES.

First Practical Temperance Reformer of the White House.

MRS. HAYES was the daughter of Dr. James Webb. Dr. Webb removed from North Carolina to Ohio, where he sought to arrange for transportation to Liberia of slaves whom he and his father had liberated. The daughter Lucy was born in Ohio. The mother was of New England Puritan descent.

Miss Webb was educated at the Wesleyan Female College in Cincinnati. In 1852 she married Mr. Hayes. Her husband and all her brothers enlisted in the Union army during the civil war, and Mrs. Hayes gave much time to nursing sick and wounded soldiers, both in her home and at the front. She spent two winters in camp and served in the hospital at Frederick City, Maryland.

She was an untiring worker in philanthropic and religious lines, and while her husband was engaged as a member of Congress and then as governor of Ohio, Mrs. Hayes devoted much time and talent to state charities. She was one of the organizers of the Ohio Soldiers' and Sailors' Orphans' Home.

In 1877 Mr. Hayes entered upon his duties as president of the United States and Mrs. Hayes became mistress of the White House. Here she introduced changes which called forth the contemptuous criticism of many and the well merited praise of many more. She determined that the White House should be a religious and temperance house so long as she remained in it. Wine was not served even at the state dinners. This was a startling innovation for Washington society, but Mrs. Hayes would not go contrary to her convictions because of the sneers of society.

At the close of Mr. Hayes' administration, temperance people, among them many persons of eminence, presented Mrs. Hayes a great album of testimonials, in recognition of her heroic position in the matter of wine drinking.

Lucy Webb Hayes, "amiable, sincere, a devout Christian, and a devoted wife and mother." She died June 25, 1879.

LOUISA MAY ALCOTT.

A. D. 1832-1888.

AUTHOR OF "LITTLE MEN" AND "LITTLE WOMEN."

HER father was the noted A. Bronson Alcott, the "Sage of Concord," and intimate friend of Ralph Waldo Emerson. Her early surroundings were of a highly intellectual and literary character, and she naturally took to writing while yet very young.

In her sketch *Transcendental Wild Oats*, she describes in an amusing way the experiences of a year at Fruitlands, where an attempt was made to establish an ideal community.

She was obliged to be a wage earner to help out the family income and so taught school, served as a governess, and even did work as a seamstress.

Wearying of this, she wrote for the papers stories of a sensational nature, which were remunerative from a financial point of view. Her conscience was not easy in this matter, and she abandoned it. For a time she served as nurse in a Washington hospital, but her health failed owing to overwork.

Upon her recovery she secured the position as attendant to an invalid lady and traveled in Europe. After several more attempts in literary lines, she wrote *Little Women*, which was an immediate success. It reached a sale of 87,000 copies in three years. She wrote from the heart and wove into the story incidents from the lives of herself and three sisters at Concord. She then wrote *An Old Fashioned Girl* and *Little Men*. For the latter the publishers received advance orders for 50,000 copies. Some of her other works are, *Aunt Jo's Scrap Bag*, in six volumes, *Modern Mephistopheles*, *Proverb Stories*, *Spinning Wheel Stories*, *Jo's Boys*, *A Garland for Girls*, and *Hospital Sketches*, the last a record of her own experiences in ministering to the sick and wounded.

Miss Alcott had ambition and ability for a high grade of literary work. She found her success as a writer of children's stories. Her receipts from the books she had written amounted to $8,000 in six months of the year 1888, and yet she declared that she was more proud of the first $32 she received for her work, than of the $8,000.

EUPHROSYNE PAREPA ROSA.

A. D. 1836-1874.

FAMOUS OPERATIC SINGER.

THIS noted singer was born in Edinburgh, Scotland, May 7, 1836. Her father was a Wallachian nobleman, Baron Georgiades de Boyesku, of Bucharest. The baron died when Parepa was but a babe, leaving her mother a widow at twenty-one and in poverty. The mother took to singing in public and trained her daughter for the profession. Parepa made remarkable progress in her musical studies and at the same time learned to speak with ease, English, Italian, French, German, and Spanish.

At sixteen years of age she appeared in public for the first time in the city of Malta; then at Naples, Genoa, Rome, Florence, Madrid, and Lisbon, and everywhere became a great favorite.

In 1857 she appeared in London and was so well received and so well did she sustain her reputation as a singer, that she continued in England for nine years. During this period she married a British officer, Captain Carvell of the East India service, but he died within a short time of their marriage.

In 1866 Parepa came to America and made a tour of the country with Levy, the noted cornetist, and Carl Rosa, violinist. She began with concert work in New York, but afterwards took up also the oratorio and the opera. In 1867 she became the wife of Carl Rosa. In 1869–72 she organized with her husband an English opera company, with which she sang in the principal cities of the United States. During the winter of 1872–73 she sang at the Khedive's court in Egypt. She died in London, January 21, 1874.

Parepa Rosa's voice was a pure soprano of great power and compass. In the technical parts of music she was thoroughly trained and possessed a perfect mastery of herself in execution.

MARY ABIGAIL DODGE

(GAIL HAMILTON).

A. D. 1838-1896.

AMERICAN AUTHORESS AND CRITIC.

"FANNY FERN" wittily writes of Gail Hamilton, "She was brought up as New England girls are generally brought up in the country; simply, healthfully, purely; with plenty of fence for gymnastics; plenty of berries and birds, and flowers and mosses, and clover blossoms and fruit in the sweet, odorous summers; with plenty of romping companions not subjects for early tombstones and obituary notices, but with broad chests, sun-kissed faces and nimble limbs and tongues."

Her pen name is taken from the last part of "Abigail" and Hamilton, the place of her birth.

For several years she was teacher of the physical sciences in the Hartford, Conn., High School. Later she was engaged as governess in Washington, D. C. But all this time she was in training for her work in literary lines. She became a contributor to periodicals and then began to write books. Here are the names of some of them: *Country Living and Country Thinking*, *Gala Days*, *Wool Gathering*, *Summer Rest*, *Woman's Wrongs*, *A Counter-Irritant*, *A Battle of the Books*, *First Love is Best*, *What Think Ye of Christ?*

She was considered rather severe in her criticism of the male sex. Her trenchant wit sometimes made them wince. For example: "Man is a thief and holds the bag, and if women do not like what they get, so much the better. They will be all the more willing to become household drudges." "Some men dole out money to their wives as if it were a gift, a charity. A man has no more right to his earnings than his wife has. What absurdity, to *pay* him his *wages* and *give* her money to go shopping with!" "She does not lock up the dinner in the cupboard and then stand at the door and dole it out to him by the pailful, but sets it on the table for him to help himself * * * so looking at the matter from the very lowest standpoint, a woman who has free access to money will not be half so likely to lavish it, as the woman who is put off with scanty and infrequent sums."

FRANCES E. WILLARD.

A. D. 1839-1898.

THE FOREMOST AMERICAN TEMPERANCE REFORMER.

THERE may be some who feel that Miss Willard has been too extravagantly loved and praised, if so, they are the people who have not known the story of her life.

In these pages we can give but a few leading facts of one of the busiest and most fruitful lives of this century.

In the first place great honor should be given to her parents for what their daughter was and did.

Frances' early girlhood days were spent on a farm on the frontier in what was then the territory of Wisconsin. She was a delicate child at first, but she dressed simply and lived much in the open air. Her parents were her teachers. After some years a highly educated young woman was engaged to instruct Frances and her brother and sister.

At seventeen, Frances and her sister went to Milwaukee Female College, and thence to the Northwest Female College at Evanston, Illinois, where she graduated with high honors.

Miss Willard taught in schools, seminaries, and colleges for sixteen years, her last position being that of dean of the Woman's College of the Northwestern University. She was at the same time professor of æsthetics and natural science.

One of her great achievements was the introduction of the system of self-government among the students and bringing to pass its successful operation.

The next period of her life is marked by the temperance crusade in Ohio. Her soul was deeply stirred, she determined to join the movement. The making of the Woman's College an organic part of the University prevented her carrying out her plans for the college : she resigned her position as dean and professor and joined the crusade movement.

More than two thousand pupils had been under her instruction and her friends numbered many more thousands. One woman has the sole honor

of standing by Miss Willard in entering the crusade, that one is Mrs. Mary A. Livermore.

From teaching æsthetics in a university she became an apostle of temperance to the drunkards of Chicago. She often went without her noonday lunch because she had no money to pay for it, and she walked long and weary miles because she was unable to pay car fare.

Upon the death of O. A. Willard, her brother, in the summer of 1878, she became editor of the Chicago *Evening Post*, and also president of the Women's Christian Temperance movement; while in 1882 she became a member of the executive committee of the Prohibition party.

She became president of the Chicago Woman's Christian Temperance Union in "the day of small things." The work grew; the National and then the World's Woman's Christian Temperance Union were formed, Miss Willard becoming in turn president of each.

She was the originator of the motto, "For God, Home, and Native Land." In the world-wide movement this became, "For God, Home, and Every Land."

Her executive ability was as marvelous as her power over an audience was mighty, and all these years her pen was busy writing along the many lines of the work of the Union.

As an indication of how her character and work were regarded in England we give the words of Lady Henry Somerset.

"She was welcomed in this country as I suppose no philanthropist has been welcomed in our time. The vast meeting that was organized to greet her at Exeter Hall was the most representative that has ever assembled in that historic building. On the platform sat members of Parliament, dignitaries of the Church, temperance leaders from the Roman Catholic Church, leaders of the Labor Movement, and of the Salvation Army, and delegations from the Methodist, Baptist, and Congregational churches, and the Society of Friends. The chief Jewish rabbi sent a congratulatory letter and signed the address of welcome."

SUSAN B. ANTHONY.

A. D. 1820-

WOMAN'S RIGHTS ADVOCATE.

THIS woman is one of those whose souls have burned and blazed because of the unjust discrimination against their sex.

Her father was a manufacturer and Susan earned her first dollar in the cotton mill. She received a good education and began teaching school at seventeen years of age. Her wages were $1.50 per week and board. She continued teaching for nearly fifteen years and by the most rigid economy was able to save in that time but $300.

She was filled with indignation that while the education of a girl cost the same as that of a boy at an academy, when she became a wage earner as a teacher, she received but one third that of a young man doing the same work.

These experiences nerved her for the struggle in behalf of her sex. And every woman wage earner in America to-day is indirectly indebted to Susan B. Anthony.

In 1849 she became identified with the temperance movement and placed special emphasis upon the use of the ballot for woman's protection. With a heart responsive to every righteous cause she threw her influence on the side of the abolition of slavery in 1856. She, with Mrs. Elizabeth Cady Stanton and Parker Pillsbury, started a paper in New York called *The Revolution* in which, with burning words, they set forth the claims of women. But the public did not respond and Miss Anthony was left with a debt of $10,000, which she proceeded to discharge by lecturing.

In 1872 she insisted upon voting for president and was arrested. Her counsel advised her to give bonds to avoid going to jail. This she did, much to her regret afterwards, for she was thus deprived of the right to carry the case to the Supreme Court. The judge took the case out of the hands of the jury, pronounced her guilty, and fined her $100 and costs. To the judge she said, "Resistance to tyranny is obedience to God; I shall never pay a penny of this unjust claim." And she kept her word.

She has lived to see a great change in sentiment if not in law concerning

FRANCES POWER COBBE.

A. D. 1822-

ENGLISH AUTHORESS AND PHILANTHROPIST.

MISS COBBE was born in Dublin and was a descendant of Charles Cobbe, Archbishop of Dublin.

Her mother died when she was quite young and she made inquiry of Theodore Parker, the brilliant rationalist, concerning the future life. Parker's thinking was the mould in which much of her thought was afterwards cast.

She wrote *Studies New and Old of Ethical and Social Subjects*, *Broken Lights*, a statement of the doctrines of different divisions of the English Church, *Essay on Intuitive Morals*, probably her ablest production, *Darwinism in Morals, and Other Essays* in which she treated of unconscious cerebration, dreams, and other questions of psychology.

She was greatly devoted to Mr. Parker and was with him in Italy at the time of his death.

Miss Cobbe was interested in philanthropic work. Early in her career she assisted at the Red-house Reformatory, London. Along with her rationalistic writings on religious themes, she contributed to the press and personally worked in behalf of the poor and friendless.

Susan B Anthony ***continued.***

women and especially concerning herself. Once the press and the public counted her a rare subject for jests and jeers. She suffered persecution for righteousness' sake. She stood heroically. Her convictions were too deep and her character too noble for any faltering or compromise. Society is now honored by her presence and the press is glad to give a conspicuous place to what she may choose to say. The heroic qualities of Susan B. Anthony will be profoundly admired in the coming generations.

She has lived to see a partial triumph of her cause. In one half the states of the Union women vote on school questions. In Kansas and Michigan women vote on municipal questions, and in Wyoming and Colorado they vote on all state questions on an equality with men. So the cause is marching on.

ELIZABETH CADY STANTON.

A. D. 1815-

CHAMPION OF WOMAN'S RIGHTS.

THIS remarkable leader of women was the daughter of Judge Cady of Johnstown, N. Y. She was reared in a community where most of the people were Scotch and where the idea of woman's place and ability was somewhat mediæval. Judge Cady had one son upon whom he centered his hopes and to whom he gave an excellent education. But this son died when the daughter, Elizabeth, was but ten years of age. Her brother had but just graduated from Union College.

The girl saw her father's grief and disappointment and determined to fill his place. She applied herself most diligently to her studies and won a prize in Greek. She hoped that her father would be pleased and admit that a girl could be as good a student as a boy. But the expected commendation did not come. She then took up additional studies and fitted herself to enter Union College, but was refused because of her sex.

After a few years in Mrs. Willard's school at Troy, N. Y., she returned home and spent seven years chiefly in the study of law in her father's office.

She became the wife of H. B. Stanton in 1840. Mr. Stanton was an advocate of the anti-slavery movement and the couple attended the World's Anti-Slavery Convention in London on their wedding tour. Here Mrs. Stanton met Lucretia Mott, who, with others, had been sent as delegates from the United States.

Upon her return to America, Mrs. Stanton was instrumental in calling the first woman's rights convention. Her father, hearing of this, feared she had become insane and visited her to dissuade her from the undertaking. This was in 1847. At the convention she introduced the resolution, "That it is the duty of the women of this country to secure to themselves the sacred right of the elective franchise."

Mrs. Stanton was far in advance of her age and was subjected to both opposition and ridicule; but she has continued to be an educator of public opinion and many of her plans which were at first ridiculed are now treated with respect and deep interest.

JULIA WARD HOWE.

A. D. 1819-

AUTHOR, PHILANTHROPIST, LECTURER.

MISS WARD was born of wealthy parents in the most fashionat part of New York. The mother died when Julia was but fi years old. Her father was very exact in observance of all soc forms, and sought to give his children the best literary and musical adva tages. His home was the gathering place of many people of renown.

After her father's death, Miss Ward removed to Boston, where, owi to her marked abilities, she was received into the society of such notabl as Margaret Fuller, Horace Mann, Charles Sumner, and Ralph Wal Emerson.

Here she met Dr. Samuel G. Howe. He had already become w known for espousing the cause of the Greeks against the Turks and carr ing supplies to them in the island of Crete and ministering to them in pe son. He was best known, however, as the teacher of Laura Bridgman.

Miss Ward and Dr. Howe were married and traveled in Europ Charles Dickens had written about the wonderful development of Lau Bridgman and this was the means of the newly married couple beir admitted to the society of Dickens, Thomas Moore, Carlyle, Sydn Smith, and other literary and social lights. They were invited to vis Florence Nightingale, who was dreaming and planning for her great worl and was much helped by Dr. Howe.

Upon their return to America, Dr. and Mrs. Howe became identifie with the anti-slavery movement. She had been for years a bright an vigorous writer. Her pen was now wielded for the race of bondmen.

During the war they were visiting the soldiers in camp near Washin ton. During the visit Mrs. Howe and others in the carriages sang "Joh Brown," in which the soldiers joined. One of her friends told her sh ought to write something better for the music. Next morning she w awake long before dawn and wrote the famous *Battle Hymn of the Republi*

Mrs. Howe has written extensively for our leading periodicals on a gre variety of themes, and is widely known and loved.

Frances Power Cobbe.
Julia Ward Howe.
Adelaide Ristori
Harriet Beecher Stowe
Mary A Livermore

HARRIET G. HOSMER.

A. D. 1830-

AMERICAN SCULPTOR.

THIS woman has honored both her native land and her sex by her brilliant work. She proved that Americans can be sculptors, and that a woman can handle a chisel as well as palette and brush.

Her birthplace was Watertown, Mass. Her mother and older sister had died of consumption and her father, an eminent physician, encouraged her to spend much time in the open air. Studies were of secondary importance. She soon had a taste for hunting, fishing, rowing, horseback riding, and became an all around athlete. In the fields and forests she gained a thorough knowledge of animal life, and when still but a child she began to model dogs, horses, and other animals in a clay pit near her home.

Her physical strength enabled her afterward to wield the four pound mallet for eight or ten hours per day in giving life form to marble.

Her school days at Lenox, Mass., were not marked by scholarship or attention to the routine of school life. Nature was her school and teacher. She was the despair of those who were appointed to be her instructors. Finding that sculpture was her forte she went to St. Louis to study anatomy, as she could not gain admission to the conservative medical schools of the East.

Next she went to Rome and became the pupil of the famous sculptor, Gibson. For her work, *The Sleeping Faun*, she received $5,000. *Zenobia in Chains* was one of her masterpieces. The proud but captive queen of Palmyra is shown as she was forced to march in the triumphal procession of the Roman conquerors. "She is a queen in spirit, undethroned by calamity."

The bronze statue of Col. Thomas H. Benton in St. Louis is a specimen of her work. In accepting the invitation to prepare the statue, she said, among other things, "But I have also reason to be grateful to you because I am a woman; and, knowing what barriers must in the outset oppose all womanly efforts, I am indebted to the chivalry of the West, which has first overleaped them."

HARRIET PRESCOTT SPOFFORD.

A. D. 1835-

NOVELIST AND JOURNALIST.

CALAIS, Me., was the birthplace of Harriet Prescott. Her father, Joseph N. Prescott, was a lumber merchant. He afterwards studied law, and in 1849 went to the far west with the thousands of fortune seekers. He was one of the founders of the city of Oregon and was thrice elected mayor. During the last twenty years of his life he suffered from lingering paralysis.

Her mother was a woman of great nobility of character and left her impress upon the life of her daughter.

At fourteen Harriet went to Newburyport to live with an aunt, where she might gain an education which could not be obtained in Calais. She won the prize for an essay on Hamlet and gained the attention of some literary people who gave her encouragement. She wrote plays for the school exhibitions which proved acceptable. She afterward studied at Pinkerton Academy, her mother and the other children having removed to Derry, N. H.

Harriet early began to write short stories to win bread for loved ones, and she was able to add somewhat to their scanty income.

In 1858 there appeared in the *Atlantic Monthly* a story from her pen, *In a Cellar*, which created a great stir. *Sir Rohan's Ghost* was one of her great works. *The South Breaker*, taken from the scenes of sea-faring life so familiar at Newburyport, breathes the very breath of old ocean with the rumble and roar of sullen storm. *A Thief in the Night* is a dramatic story of sowing and reaping in the fields of sin. She wrote also, *New England Legends*, *The Marquis of Carabas*, and *Hester Stanley at St. Mark's.*

In 1865 Miss Prescott was married to Richard S. Spofford, a Newburyport lawyer. They had loved each other since the days of early youth, and had for many years been engaged.

Mrs. Spofford gave careful attention to domestic affairs and was a home-maker as well as a literary light.

She wrote on domestic subjects as well as fiction. Among her productions are *Art Decoration Applied to Furniture* and *The Servant Question.*

BELVA A. LOCKWOOD.

A. D. 1830-

FIRST WOMAN ADMITTED TO BAR OF U. S. SUPREME COURT.

MRS. LOCKWOOD is one of America's most remarkable women, and has achieved marked success in her chosen profession, that of law. In this she is the pioneer of our country. Her career is the story of struggle and well earned victories.

Her maiden name was Burnett and her birthplace Royalton, N. Y. She began teaching school when but fourteen years old and with the money thus earned attended the academy in her native town. She was married to Mr. McNall, a farmer in the town. One daughter was born to them. Her husband died four years after their marriage, and the following year she entered Genesee College and graduated in the regular course. She was at once called to become principal of the Lockport Union School, where she continued for four years. Subsequently she taught at Gainsville Seminary, and later was proprietor of the McNall Seminary at Oswego, N. Y.

In 1868 she removed to Washington, D. C., and opened a school. Soon after this she married Rev. Ezekiel Lockwood. About the same time she began the study of law and sought admission to the law school of Columbia College, but was refused on the ground that her presence in the classes "would distract the attention of the young men."

Two years later she received the degree of A.M. from Syracuse University, and the following year was admitted to the National University Law School, from which she graduated, receiving the degree of B.L.

After a long and spirited controversy she was admitted to the bar of the Supreme Court of the District of Columbia, where she has practiced with marked success. In 1875 she sought admission to the Court of Claims. She was rejected on the ground, first, that she was a woman, and, second, that she was a married woman. A year later she sought, but was refused, admission to the U. S. Supreme Court. She then drafted a bill admitting women to the bar of the U. S. Supreme Court, and after three years of work secured its passage through both branches of Congress. She was then admitted and stands as the first woman to be granted that honor.

LOUISE C. MOULTON.

A. D. 1835-

POETESS, NOVELIST, AND NEWSPAPER CORRESPONDENT.

MISS CHANDLER was born in Pomfret, Connecticut, and for years after winning literary fame made the place of her birth her place of residence for a part of the year. She is a charming woman in the noblest sense of the word and warmly admired by her hundreds of friends and thousands of readers.

When she was but eighteen a Boston firm published a collection of her stories and poems under the title of *This, That and the Other.* It was a pronounced success and quickly reached a sale of fifteen thousand copies. Louise attended school for a year at Mrs. Willard's Seminary at Troy, and in the year following was married to William Moulton, a Boston editor and publisher who knew her through her writings.

After the publication of *Juno Clifford*, a novel, she wrote for *Harper's, Atlantic, Scribner's, Young Folks*, and *Youth's Companion.*

In 1870 she began her work of Boston correspondent of the New York *Tribune*, and continued her letters, sometimes four per week, for six years.

In 1876 she visited Europe, where she did considerable literary work amid the delights of travel. One of her books was published while she visited in London and was highly praised.

Her *Bedtime Stories* were dedicated to her own little daughter, who seemed to have been their inspiration. Other works are: *Little Mother, Some Women's Hearts, Fleeing from Tah*, and *Swallow Flights* (a collection of poems).

We quote two verses from her poem, *House of Death.*

"There is rust upon locks and hinges,
And mold and blight on the walls,
And silence faints in the chambers,
And darkness waits in the halls —

"Waits as all things have waited
Since she went, that day of spring,
Borne in her pallid splendor
To dwell in the court of the King."

LADY HENRY SOMERSET.

PHILANTHROPIST AND TEMPERANCE LEADER.

THIS remarkable and much loved lady is the daughter of the third Earl of Somers, who was in every way a nobleman. For some years he was Lord-in-waiting to the Queen, spending the time at Windsor, Osborne, and Balmoral. Being a man of artistic and literary tastes, he resigned his position to devote himself to his studies. His intimate acquaintance with the Queen gave his daughter many advantages. He was for thirty years in the House of Lords.

Lady Henry Somerset has a vast estate at Eastnor, fifteen miles in length and containing twenty-five thousand acres. The castle is three miles from the lodge gate in Eastnor Park. In London she owns a tract of land on which one hundred and twenty-five thousand persons live.

To the welfare of the people on her country and city estates she has devoted much of her time and income. She began by studying the causes of poverty and crime, and found the liquor traffic at the bottom of all. Being a woman of deeds as well as words, she took the total abstinence pledge, induced some of her tenants to do the same, and so started a temperance society. She visited the homes of her tenants, gave Bible readings in the kitchens, and gathered the mothers at the castle to confer with them as to the training of their children.

Her philanthropic work soon spread beyond her own estates, and calls came for her to speak and work in behalf of temperance far and near. She went among the miners of South Wales and held meetings for days in succession in tents, halls, and in the pits during the dinner hours. Hers seemed to the poor miners as the form and voice of an angel.

In 1890 she became president of the British Woman's Temperance Association.

She visited America to attend the World's Woman's Christian Temperance Union. At that time was formed and from that time ripened the friendship of Lady Henry Somerset and Frances E. Willard.

This visit gave the American people a new idea of the possibilities of

MARY N. MURFREE

(CHARLES EGBERT CRADDOCK).

THE NOVELIST OF SOUTHERN LIFE.

MISS MURFREE is a Southerner, and, as portrayer of Southern life and scenery, she occupies a unique place.

Her early sketches were published in the *Atlantic Monthly* and met with immediate success. She had opened up a new field and people read her stories, *In the Tennessee Mountains*, with great relish.

"The everlasting hills, calmly observant of human vicissitudes, form a harmonious background for her wild, pathetic, and tragic scenes. The mountaineers whom she portrays are a taciturn, serious, secret race, with few ideas, but tenacious of those they have. Her men are stern and rude; her women are reserved, undemonstrative, lacking in feminine grace and charm, but unalterable, both in their loves and their hates. This strange people, with their uncompromising speech, their peculiar dialect, their rugged, natural environment, form an unfamiliar and powerful picture."

The following are the names of some of her works: *Where the Battle was Fought*, *In the Clouds*, *The Story of Keedon Bluffs*, *The Despot of Broomsedge Cove*, *The Stranger People's Country*, *The Prophet of the Great Smoky Mountain*.

Even Miss Murfree's publishers supposed that they were dealing with a man and were greatly surprised when she visited Boston and called upon them. Her writings have all the vigor of a masculine mind and at the same time show the keen insight of a woman.

Lady Henry Somerset ***continued.***

English nobility. Lady Henry took Miss Willard back to England with her for much needed rest.

She is one of the busiest of women. She is obliged to give attention to nearly one hundred letters per day. The calls for her time or means in behalf of humanity are multitudinous and exacting. Hers might be a life of refined ease and selfish indolence, but she chooses to give herself untiringly to the betterment of her fellow beings.

VICTORIA ALEXANDRINA.

A. D. 1819-

ENGLAND'S NOBLEST QUEEN AND EMPRESS OF INDIA.

A MERE list of the great events and progressive movements of Victoria's reign would fill many pages. In the summer of 1887 was celebrated the fiftieth year of her reign and ten years later, 1897, the nation and the world did honor to the queen by celebrating her "diamond jubilee." And well might the occasion be celebrated, for no similar period in the history of Europe has been so "crowded with benefit to humanity."

This book, dealing with the progress of woman, may find its culmination in the person and reign of Victoria.

Her coming to the throne is of romantic interest. Her father, Edward, Duke of Kent, was the youngest son of George III. He was sent to Hanover to be educated as a soldier. A thousand pounds a year was appointed for his education, but this did not seem sufficient. He contracted debts and without permission of his father returned to England. He was sent to Gibraltar and then to Canada, where he commanded the military forces of British America. Later he was made governor of Gibraltar and ruled well.

When he was fifty years of age he married Princess Louisa Victoria of Saxe-Coburg, who became the noble mother of Victoria. The father desired that his child should be born in England and sought financial aid from his brother for the journey, but this was refused. Edward believed that he would some day be king as his brothers had lived dissipated lives and were older than he; moreover, he expected that his child would rule England. Funds were at last secured, though the duke lived and died heavily in debt.

The couple returned to England and took up their residence at Kensington Palace, where the future queen was born. Her father lived but eight months after her birth and the training of Victoria devolved entirely upon the mother, one of the noblest of the world's noble women. The character of England's queen was formed by her mother.

Her education was most thorough and liberal and in all her studies and

amusements the mother was her constant companion. From her cradle she was taught to speak three languages, English, German, and French, and early became familiar with Latin, also Italian and Greek, as well as being proficient in mathematics and the sciences.

As a child she was told of her father's debts and early began to lay aside money which might have been spent for toys, to help in canceling the debts. Almost her first act on coming to the throne was to pay these debts in full.

After she had been proclaimed sovereign she retired to her mother's apartments and then followed this notable conversation : —

"I can scarcely believe, mamma, that I am really Queen of England. Can it indeed be so?"

"You are really queen, my child," replied the Duchess of Kent, "listen how your subjects still cheer your name in the streets and cry to God to bless you."

"In time I shall perhaps become accustomed to this too great and splendid state. But, since I am sovereign, let me, as your queen, have to-day my first wish. Let me be quite alone, dear mother, for a long time."

And Victoria spent the first hours of her reign alone on her knees praying for herself and her people, with supplications simple and noble, which have been graciously answered in these decades.

From the hour that Victoria became queen her mother, the duchess, gave her no further advice or suggestion, but treated her with the respect due her rank. The duchess was confident of the character which had been formed and wisely and graciously left all responsibility upon the one who had been so carefully trained to bear it. Although but eighteen years of age, Victoria was a woman in wisdom.

Two years after her coronation she married Prince Albert of Saxe-Coburg-Gotha and until his death, twenty years later, they lived lives of ideal domestic happiness and gave to England a model of home love and fidelity. Nine children were born to them.

Victoria died at Osborne House on the Isle of Wight, January 22, 1901. The expressions of universal sorrow which her death called forth from all the civilized nations of the world show how widely she was loved and honored both as a woman and as a queen.

ANNA E. DICKINSON.

A. D. 1842-

AUTHOR AND WAR-TIME LECTURER.

HER father was a Philadelphia merchant and a devout Quaker. Her mother was of aristocratic family and of much refinement and nobility of character. The father lost his property and soon afterwards died. The family was reduced to poverty. Anna was a restless, willful, and imaginative child, who caused all about her much anxiety.

Ambition and will power carried her over many hard places. Her more wealthy schoolmates made sport of her poor clothes. This stung her to more intense action. She read everything within her reach. For months she slept not more than five hours in the twenty-four. She had a passion for oratory, and on one occasion scrubbed a sidewalk for twenty-five cents that she might hear Wendell Phillips lecture on "The Lost Arts."

Her fiery character is seen in the following incident: As she was about to accept the position as teacher of a district school, the committeeman remarked in an insulting tone, "A man taught this school and we gave him twenty-eight dollars a month; but we should not give a girl more than sixteen dollars." In her wrathful pride she answered, "Sir, are you a fool, or do you take me for one? I am too poor to-day to buy a pair of cotton gloves, but I would rather go in rags than degrade my womanhood by accepting anything at your hands." She was penniless and at last accepted a place as saleswoman in a store, but soon gave that up because she was expected to misrepresent the goods.

In 1860 she made her first speech on "Woman's Rights and Wrongs" before the Association of Progressive Friends.

She obtained a position in the new U. S. Mint, but after the battle of Ball's Bluff she declared, This battle was not lost through ignorance or incompetence, but through the treason of the commanding general. For this she was dismissed.

From this time she turned to the lecture field and made lecturing her profession. She was afterwards thankful for her discharge from the mint, though the way seemed dark at the time. In fact there were many other

dark days. Few women have known greater trials or more splendid triumphs.

Early in 1863 she went to Concord, New Hampshire, to lecture. It was her last appointment for the season. She had no money and the only prospective income was the ten dollars promised her for the lecture. She had sought to find employment without success and was weary and disheartened.

But her lecture on "Hospital Life" was such a success that the Republican leaders said, "If we can get that girl to make that speech all through New Hampshire, we can carry the state ticket in the coming election." On March 1st she began her tour of triumph, which ended in a Republican victory. The governor-elect made a personal acknowledgment that her magnetic, eloquent speeches had secured his election.

The tide had turned. Connecticut sought her. The cause of the party there seemed lost, but through her efforts victory was achieved. She was given one hundred dollars per night, and for her speech the night before election received four hundred dollars.

Everywhere there was a perfect furore to hear this gifted girl. She was called "The New Joan of Arc."

She was next invited to Pennsylvania and sent into the mining region, because, as some one said, "no man dared go there to speak." She was often assaulted with stones and rotten eggs, and received not one dollar for her services.

One of the greatest honors of her life was the invitation to speak in the Hall of Representatives. Here assembled to hear her one of the most notable audiences that ever met in Washington. It was composed of senators, representatives, foreign diplomats, the chief justice, the president, and Washington society generally. The proceeds of the lecture were over one thousand dollars and were devoted to the National Freedmen's Relief Society.

One of her notable lectures, many times delivered after the close of the war, was "Woman's Work and Wages." On this she could speak with the burning eloquence of experience.

FANNY J. CROSBY.

A. D. 1823.

BLIND SONG WRITER.

SHE has written over twenty-five hundred hymns besides many secular songs, cantatas, and lyrical productions of various kinds. "Rescue the Perishing," "Jesus, Keep Me Near the Cross," and "Keep Thou My Way, O Lord," are among her well known productions. In connection with Plymouth Church, Brooklyn, N. Y., for many years was carried on the Mayflower Mission and the last named hymn was long used as the Mission prayer song.

"Close to Thee," "Come to the Saviour," "Saviour, More than Life to Me," "I am Thine, O Lord." "So Near to the Kingdom," have been sung round the world in English and have also been translated into many other languages.

She does not rank with the great poets but her songs have reached many hearts where more stately productions would not have gained admittance. Her mission has been a noble one and well performed. To,

Rescue the perishing,
Care for the dying,
Snatch them in pity from sin and the grave;
Weep o'er the erring one,
Lift up the fallen,
Tell them of Jesus, the mighty to save.

Her productions might well be called "Songs of a Half-Century," for she has been writing for more than that period of time.

Her talent for writing verses showed itself when she was not more than eight years old and every year since has seen something from her pen. All these have been written in her blindness and many of them, so full of joy and hope and light, gain new beauty and a measure of pathos, when we remember that they were written in darkness.

She is married, her husband's name being Van Alstyne, but the world continues to know and love her as Fanny J. Crosby.

Although she has written so much her productions have never been collected into a single book.

MARY H. HUNT.

AMERICAN TEMPERANCE REFORMER AND EDUCATOR.

THE woman who has appeared before more legislative bodies than any other living person, has traveled untold thousands of miles, and has delivered addresses innumerable on temperance, education, and kindred themes.

Her father, Ephraim Hanchett, was a courageous and enthusiastic worker in the anti-slavery movement, and his daughter inherited his best traits.

After a most thorough course of studies she became professor of natural science in one of the leading institutions of Baltimore. In this she was unconsciously training for her life work in behalf of scientific temperance instruction.

When she was married and became a mother she found a further education and preparation for her great work. She saw in the liquor traffic and the drink habit the great foe of humanity and the sorrow of mothers and wives.

Her mind took a wide sweep. She saw that rescue work was but a part of what the world needed. The real nature and effects of alcoholic drinks upon mind and body should be known by the children. Instruction should not be optional but compulsory.

She became the superintendent of the newly constituted educational department of the National Woman's Christian Temperance Union. A new school literature on hygiene was needed and was created, largely under her direction.

Thoroughly abreast of the times on all scientific and legislative matters, she has, though opposed and misrepresented, won a host of brilliant victories for humanity and temperance.

As a result of her work legislation for compulsory temperance education has been secured in most of the states of the Union and in all the territories, also in national military and naval academies and in all schools for the Indian and colored races under national control.

MARGARET OLIPHANT.

A. D. 1828-

ENGLISH NOVELIST AND BIOGRAPHER.

SHE is one of the most prolific authors of this age. For forty years she produced a book each year and has written in all over seventy books. She is especially happy in the delineation of Scottish and English life and character. Her birthplace was in Midlothian, Scotland, and this, in part, accounts for her skill in depicting life in Scotland.

Among her works are *Katie Stewart*, *The Laird of Norlan*, *The Chronicles of Carlingford* (in nine volumes), *The Ladies Lindores*, and *Mrs. Blencarrows' Troubles.*

Of her works on history and biography we mention, *The Literary History of England*, *The Makers of Florence*, *Makers of Venice*, *Jerusalem, the Holy City*, and *St. Francis of Assisi.*

She edited for the Messrs. Blackwood the series of *Foreign Classics for English Readers* and prepared the volume on Dante and Cervantes.

Mrs. Oliphant as a writer is not only prolific but versatile, more so, perhaps, than any other female novelist. From pure fiction she could turn to psychological subjects and from these to historical themes and thence to sketches of travel. Two volumes of *Historical Sketches of the Reign of George II.* are of great interest and permanent value. The volumes consist of short biographies, political, literary, and fashionable. Queen Caroline and Walpole come first, then follow "The Man of the World" (Lord Chesterfield), "The Woman of Fashion" (Lady Monttagu), "The Poet" (Pope), "The Reformer" (John Wesley), "The Sailor" (Anson), "The Philosopher" (Berkeley), "The Novelist" (Richardson), "The Skeptic" (David Hume), and "The Painter" (Hogarth).

This is a happy idea of showing the times, through the portraiture of a group of leading individuals in the various walks of life. One of the easiest ways of studying history is through the biographies of leaders.

We would especially mention in this connection her vivid description of George Whitefield and the Bristol colliers.

MRS. HUMPHRY WARD.

A. D. 1851-

ENGLISH NOVELIST.

Author of "Robert Elsmere."

MRS. WARD is of the illustrious family of Arnolds, Dr. Thomas Arnold of Rugby being her grandfather. He had two sons, Matthew and Thomas. Mrs. Ward is daughter of the last named. After his studies were completed at Oxford, he became inspector of schools for Tasmania (the island south of Australia). There he married Miss Julia Lovell, and Mary Augusta was born to them.

Mr. Arnold became a Catholic, and returning to Great Britain was appointed professor in the University at Dublin.

Miss Arnold married Mr. Humphry Ward.

Her earliest work was *Milly and Olly, or a Holiday Among the Mountains.* Next came *Miss Bretherton*, the heroine of which is said to represent Mary Anderson, "a study of the extent to which ignorance may smother even true dramatic genius, and of the power of that genius, when aroused, to break through the enveloping and suffocating medium."

Other productions are, *Robert Elsmere*, *The History of David Grieve*, *Marcella*, *Sir George Tressady*, *Helbeck of Bannisdale*, and *Eleanor.*

Robert Elsmere produced a great stir in the reading world. Within a few months it passed through seven editions in England, and half a million copies were sold in America in less than three years. It was also translated into German, Dutch, and Danish. The burning questions as between the old faith and the new faith or no faith at all, are handled without hesitation. Mrs. Ward is a keen critic. She has a wealth of diction and of thought. The book took hold of not mere novel readers but of deep thinkers of the time. One English writer said of the book, "It is hard reading and requires toil and effort. Yet if it be difficult to persist, it is impossible to stop."

Mrs. Ward, in 1890, became identified with a scheme known as "University Hall," London. Here are given lectures in the interest of modern theism and the liberal views of the Bible. Coupled with this there is carried on a work for the poor.

Harriet G. Hosmer
Marian Harland
Empress
Eugenie
Mrs Belva A. Lockwood.
Clara Barton.

CLARA BARTON.

A. D. 1830-

GREAT LEADER IN THE RED CROSS MOVEMENT.

WHEN one contemplates the many and varied philanthropic undertakings and achievements of Clara Barton he feels to bow in reverent silence to womanhood. Her work is beyond praise.

In the hospital service during the civil war, in the Franco-German war, as superintendent of the reformatory prison for women at Sherborn, Mass., as president of the American Red Cross Society, as a worker for the famine sufferers in Russia, for fire sufferers in Michigan, for sufferers from floods in Louisiana, Mississippi, and Johnstown, Pa., for sufferers from the great cyclone on the South Atlantic coast, for the Armenian sufferers under Turkish atrocities, and for the soldiers during the Spanish-American war as well as for the non-combatant Cubans, Clara Barton has given herself, without reserve or cessation, until relief has been afforded.

She was born in North Oxford, Mass. During her earlier years she taught school until her health failed. For rest and restoration she went to Washington, D. C., and after a time was appointed to a position in the Patent Office. She resigned her position in the Patent Office and went to the front to minister to the sick and wounded soldiers, without pay. She well earned the title of "Angel of the Battlefield." The hospitals of the army of the James were placed in her charge.

Another invaluable service was rendered by her in establishing a Bureau of Records of missing men of the Union army, compiled from prison and hospital rolls and burial lists. To this work she gave four years of her time and expended her small fortune of $10,000. Congress voted to reimburse her, but she declined remuneration for her services.

She was in Europe for much needed rest when the Franco-German war broke out and was immediately asked to go to the front to assist in caring for the wounded. In recognition of her services she received numerous badges of honor from nobility and royalty.

Broken in health she returned to America, and became the first president of the American Association of the Red Cross.

FLORENCE NIGHTINGALE.

A. D. 1820-

ENGLISH PHILANTHROPIST AND CRIMEAN NURSE.

HER father was William Edward Shore, a Sheffield banker. He fell heir to the estates of Peter Nightingale, and by the requirements of the will took the name of Nightingale.

Florence was a thorough student from childhood and became well versed in modern languages, but she seemed endowed with a taste and talent for hospital work. When very young she often visited the hospitals and ministered to the sick.

As a young woman she went to Germany and took a course of training in a school of deaconesses at Kaiserswerth which was conducted by Pastor Fleidner. Her first work upon returning to England was to superintend a home for sick and infirm governesses.

The sufferings of the soldiers in the Crimea was a call to larger duties, and she went as superintendent of a corps of volunteer female nurses. A hospital was established at Scutari and in two days six hundred soldiers were under her care. In three weeks the number had reached three thousand.

There had been horrible neglect and mismanagement in caring for the men previous to this, but Miss Nightingale was a born general as well as nurse. By her calm but firm direction, order was brought out of chaos. Her endurance seemed superhuman. The correspondent and commissioner of the *London Times* wrote, "When all the medical officers have retired for the night, and silence and darkness have settled down upon those miles of prostrate sick, she may be observed alone, with a little lamp in her hand, making her solitary rounds."

She was a ministering angel to the poor soldiers, and many would kiss her shadow as it fell across their poor forms. One soldier said, "Before she came there was much cussin' and swearin'; but after that it was holy as a church." She was not welcomed by either the military or medical officers and was obliged to almost fight her way. Too many of them cared more for their positions and red tape than for dying soldiers. But healthy

ADELAIDE RISTORI.

A. D. 1821-

ITALIAN TRAGIC ACTRESS.

SHE was born to the stage, for her parents were members of a strolling theatrical company and when but four years of age Adelaide took juvenile parts in plays. When twenty-five years of age she became the wife of the Marquis del Grillo and retired from the stage. But quiet domestic life was not congenial and in a few years she returned to her profession. Before her marriage she played comedy. She now took up tragedy. Rachel was the queen of tragedy at Paris but Ristori went to that city and won the enthusiastic applause of the French.

She traveled through Europe, continually adding to her fame. She then visited the United States and South America.

As a tragic actress she was by many counted as the greatest in the world.

Florence Nightingale *continued.*

English sentiment was so strong that soon all the hospitals were placed under her superintendence.

Miss Nightingale contracted hospital fever, and after two years of toil was obliged to return to England. Queen Victoria sent her a jewel and a letter of thanks. The soldiers of the Crimea desired to erect a statue in her honor, but this she declined.

The grateful people of England subscribed £50,000 as a testimonial, and this was devoted to the erection of "Nightingale Home," which is the great institution of England for the training of nurses.

The pioneer work of Florence Nightingale as an army nurse was the inspiration and model for American women in the civil war.

The Queen's gift to Miss Nightingale was a cross blazing with diamonds and bearing this inscription: —

"TO FLORENCE NIGHTINGALE
AS A MARK OF ESTEEM AND GRATITUDE
FOR HER DEVOTION TOWARDS THE
QUEEN'S BRAVE SOLDIERS.
From Victoria R., 1855."

ELIZABETH BLACKWELL.

A. D. 1821-

THE FIRST WOMAN PHYSICIAN IN AMERICA.

MISS BLACKWELL was of English birth; her parents, however, removed to this country when she was ten years of age. Her father failed in business in New York and a few years afterwards died, leaving a wife and nine children in very straitened circumstances. Elizabeth was then seventeen years of age. For seven years, she, with two sisters, taught a young ladies' seminary and nearly supported the family.

When about twenty-two years of age she determined to study medicine and set resolutely to work along with her teaching. After a few years of study by herself, she removed to Charleston, S. C., where she taught music and studied medicine with Dr. Samuel H. Dickson. Later she removed to Philadelphia and studied under Dr. J. M. Allen.

She made application to the medical schools of Philadelphia, New York, and Boston, but in each case was refused admission on the ground that there was no precedent and that it was improper to break away from established custom. She was, however, admitted to the college at Geneva, N. Y., pursued her studies with marked success and took her degree in 1849. "There is some place in the world for me and I'll find it," was her repeated declaration.

She pursued clinical studies in Blockley hospital, Philadelphia, and then went to Paris to study in the Maternité hospital. Her next experience was in the hospital of St. Bartholomew in London, where she spent a year. She then returned to New York and began the practice of medicine.

It was found almost impossible to secure a respectable boarding house upon which to display her sign. These things were unspeakably hard to bear, but she could work and wait and win her way. Difficulties made her more determined. The victory was at last won for herself and the way prepared for others to win success and honor.

Emily Blackwell began the study of medicine about the time that her sister Elizabeth became established in New York. She graduated at the Cleveland College in 1854 having also studied in the Rush Medical College,

CHARLOTTE M. YONGE.

A. D. 1823-

ENGLISH NOVELIST AND HISTORIAN.

MISS YONGE has been a most prolific writer, having published about one hundred and twenty-five volumes of fiction and a large number of national histories for younger readers. She is an ardent supporter of high church views and this appears in nearly all her works.

She gained a large circle of readers by *The Heir of Redclyffe*, which appeared in 1853. A large part of the early profits from this book were used to fit out the missionary schooner, "Southern Cross," for Bishop Selwyn.

From the profits of her book *Daisy Chain* she gave £2,000 to build a missionary college in New Zealand.

Her historical works include Greece, Rome, France, Germany, England, and the United States.

She has also written *History of Christian Names and their Derivation* and *Story of English Missionary Workers.* Several of her histories for young people were rewritten so that they could be read and enjoyed by the small children, as, for example, *Aunt Charlotte's Roman History for the Little Ones.*

Among her many works of fiction are the following: *Lances of Lynwood, Scenes from the Life of a Spinster, Clever Woman of the Family, Prince and Page, A Story of the Last Crusade, The Dove in the Eagle's Nest.*

In quantity her productions are a marvel; the quality is well sustained.

Elizabeth Blackwell ***continued.***

Chicago. She spent a year each in Edinburgh, Paris, and London. Upon her return to America she became closely identified with her sister Elizabeth in New York. "The New York Infirmary for Women and Children" was established through their efforts. The object was first, a charity for the poor; second, a resort for respectable patients desiring special treatment; and, third, a place to which female students might come for practical clinical study.

EMPRESS EUGÉNIE.

A. D. 1826-

WIFE OF NAPOLEON III.

NAPOLEON III. was a nephew of Napoleon Bonaparte, and was born in 1808. He lived in exile from 1815 to 1830, joined in a revolt against the pope, attempted to organize a revolution among the French soldiers at Strasburg, invaded France and made an attack, was captured and held as a prisoner for six years, when he escaped, was made a member of the National Assembly of France, became president of the republic, was chosen president for ten years, was elected emperor, married Eugénie, took part in Crimean war, fought against Austria, interfered in affairs of Mexico, declared war with Germany and was taken prisoner at Sedan. The following year he removed to England, where he died in 1873.

Eugénie was the daughter of a Spanish officer; her mother was descended from Scotch Roman Catholic parentage.

She visited Paris the year before Louis Napoleon became emperor and was married to him the year after he gained the throne. The municipality of Paris bestowed upon the bride a wedding gift of six hundred thousand francs, but at her request it was expended in founding a female college. With her husband she visited Queen Victoria and from that time Queen and Empress were close friends.

She served as regent three times,—first, when Napoleon was absent in Italy, again when he was making his Algerian tour, and lastly, upon his departure for the seat of war, when his arms were directed against Germany.

After the battle of Sedan, in which her husband was captured, she was urged to flee from Paris, as the streets were full of excited people and the palace was beset by an infuriated mob.

By the aid of friends she managed to get through the German lines which guarded Paris and so escaped to England, where the Emperor joined her upon his release. They had one son to whom the mother was devotedly attached. He joined the English troops and was slain by the savages in South Africa. This great grief, coupled with other reverses and losses, for a time threatened the life of Eugénie.

BARONESS BURDETT-COUTTS.

A. D. 1814-

ENGLISH PRINCESS OF PHILANTHROPY.

HER father was Sir Francis Burdett, Baronet, but her great wealth came from her grandfather, Thomas Coutts, the noted banker. She thus joins the name of her grandfather, to that of her father and is known as Burdett-Coutts.

In 1881 she was married to William Lehman Ashmead Bartlett, who by royal license took the name of Burdett-Coutts.

In 1871 the prime minister surprised her with the offer of a peerage from her majesty, Queen Victoria, and the honor was accepted.

The baroness has always been remarkable for her executive ability. She possessed discernment and upon finding out needs of individuals or classes took the initiative in ameliorating conditions. One of her first great works was to establish a home for young women who had turned aside from the path of virtue. Nearly one half of those who came to the home were permanently reclaimed.

Spitalfields in London was a mass of destitution ; the baroness established a sewing school for women where they could be taught, fed, and provided with work. From this place nurses were sent out to the sick of that section.

In 1859 several hundred destitute boys were fitted out for the Royal Navy or placed in industrial homes.

Nova Scotia Gardens was one of the moral plague spots of London. Miss Coutts purchased this section and upon what was figuratively and literally the dumping ground of the city she erected model dwellings for about two hundred families, to be let at a moderate price. The place was named Columbia Square.

When the cry came from suffering humanity in Ireland, Scotland, Turkey, and different parts of England, Baroness Coutts was among the first to respond. For destitute fishermen she afforded both temporary and permanent relief by means of food, clothing, tackle, and boats.

We are justified in calling her a princess of philanthropy and charity.

MARY A. LIVERMORE.

A. D. 1821-

JOURNALIST, PHILANTHROPIST, AND LECTURER.

HER father was Timothy Rice, of Welsh descent, who possessed many of the sturdy Welsh qualities, even to not sparing the rod in the training of his daughter.

She graduated from the Boston public schools at fourteen and then attended the Female Seminary in Charlestown, Mass. The four years work she accomplished in half that time and then became a member of the faculty, teaching Latin and French.

Removing to southern Virginia, she saw slavery as it was and, when she returned to the North, was a confirmed and outspoken Abolitionist.

In 1845 she became the wife of Rev. D. P. Livermore, a Universalist clergyman. Her husband was called to Chicago to become manager and editor of *The New Covenant*. Mrs. Livermore became his associate on the paper and rendered most valuable service.

When the civil war broke out she went to the front as a nurse, and was often under the fire of the enemy's guns. There was strong prejudice against women as army nurses, and much opposition was experienced.

The Sanitary Commission was largely indebted to her for its organized efforts. When money came slowly, she inaugurated the great Chicago Soldiers' Fair, which netted $100,000. She was, in fact, the mother of this movement.

Her book, *My Story of the War*, has reached a sale of more than fifty thousand volumes. At the close of the war she turned her energies in the direction of the advancement of women. She established in Boston *The Agitator*, for the advocacy of temperance reform and woman suffrage. In 1870 *The Woman's Journal* was started and she became the editor, her own paper becoming absorbed in the new journal.

For thirteen years she delivered on an average one hundred and fifty lectures per year. She has spoken on a wide range of themes,— biography, history, politics, religion, temperance, and other reforms, and various departments of sociology in their special bearing upon woman.

"GRACE GREENWOOD."

MRS. SARAH JANE (CLARKE) LIPPINCOTT.

A. D. 1823-

JOURNALIST AND SERIAL WRITER.

HER pen name, "Greenwood," fits her tastes and talents. As a child the fields and forests were her delight. In daring deeds she outdid the boys of the little village of Pompey, N. Y., where she was born. One of her delights was to ride young horses bareback.

At school in Rochester she cared nothing for and learned little about mathematics and science, but she could write verses and sketches with so much skill that publishers sought her productions before she was fourteen years old. Her writings were as fresh and racy as a mountain brook. In later years as well, her productions were full of joyous health. No one could be like her, nor could she be like anyone else. She was simply and intensely herself. The following are some of her writings: —

Greenwood Leaves, *History of My Pets*, *Poems*, *Recollections of My Childhood*, *Haps and Mishaps of a Tour in Europe*, *Forest Tragedy and Other Tales*, *Stories of Many Lands*, *History for Children*, and *Victoria, Queen of England*. The latter was brought out simultaneously in London and New York. She wrote for many periodicals either as editor or contributor and delivered several notable lectures and addresses.

In 1853 Miss Clarke married Leander K. Lippincott of Philadelphia. A single verse from one of her poems gives a glimpse of her both as a horsewoman and poetess.

> "As I spring to his back, as I seize the strong rein,
> The strength to my spirit returneth again,
> The bonds are all broken that fettered my mind,
> And my cares borne away on the wings of the wind;
> My pride lifts its head, for a season bowed down,
> And the queen in my nature now puts on her crown"

During the war she rendered excellent service to the cause of the sick soldiers by lecturing for the fairs of the Sanitary Commission. She also read and lectured to the soldiers in camp, and President Lincoln called her "Grace Greenwood, the patriot."

CLARA LOUISE KELLOGG.

A. D. 1842.

AMERICAN OPERA SINGER.

THE first American singer to win recognition in Europe. Her father, George Kellogg, was an inventor of considerable note. Her mother was an excellent musician. Her birthplace was at Sumpterville, S. C., but her childhood was spent in the North.

Clara was evidently a born singer, for at nine months old she could hum a tune correctly.

When she was fourteen years old she began a thorough course of musical studies, and the family removed to New York for that purpose. A professional career was in the minds of the parents from the start, and all her training was with that end in view.

She studied both the French and Italian methods of singing. She made a special study of Marguerite in Gounod's "Faust," and in that no one has ever equaled her. Berlioz was in the United States at the time and heard her with astonishment at the skill with which she interpreted the subtler shadings of the poet, which he believed were beyond the reach of lyric art.

Upon appearing in Her Majesty's Theatre, London, as Marguerite, she won a brilliant triumph. She also sang in the Händel Festival held in the great Crystal Palace, a great honor for an American

When she returned to America the public was ready to receive her, and everywhere she was met by crowded houses. In one winter she sang one hundred and twenty-five nights.

After some years she accepted an engagement in Austria, where she sang in Italian with a German opera company. She even journeyed into Russia and sang in St. Petersburg.

She has always been a helpful friend to struggling artists. She accumulated a considerable fortune and is generous in distributing to philanthropic and charitable enterprises.

Her voice in youth was a high soprano with a range from C to E flat. With age it lost some of the highest notes but gained in power and richness.

Rosa Bonheur

Mrs. Frank Leslie.

Mary N. Murfree.

Clara Louise Kellogg.

Mrs. Jane Stanford.

FRANCES HODGSON BURNETT.

A. D. 1849-

DIALECT STORY WRITER.

MISS HODGSON was born in England. In 1865 her father died and the family removed to America, settling in Newmarket, Tennessee. The mother with two sons and three daughters sought to earn a living on the little farm. There were many dark days but all worked bravely.

Frances felt that she had abilities in other lines and that she could earn money with the pen as well, or better, than with farm tools.

She began with short stories which were published in *Peterson's Magazine* and *Godey's Lady's Book*. But she did not win marked success or recognition until 1872, when she contributed to *Scribner's Magazine* a dialect story, *Surly Tim's Trouble*. Her girlhood days in Manchester had made her familiar with the Lancashire dialect and she now turned it to account in the above story. Her writings were now accepted and sought by publishers.

In 1875 she became the wife of Dr. Swan M. Burnett. They traveled extensively in Europe and then took up their residence in Washington.

That Lass O' Lowrie's was published in *Scribner's* and afterwards had a large sale in book form. *Through One Administration*, *Louisiana*, *A Fair Barbarian*, and *Editha's Burglar* are among her works. She is probably most widely and popularly known through her *Little Lord Fauntleroy*. This, like many of her stories, has been dramatized, thereby adding to her fame.

The dramatization of novels without any compensation to the author had long been a sore trial to English writers. Reade and Dickens among others had attempted to stop it but in vain. Mrs. Burnett undertook to defend herself against the unauthorized use of *Little Lord Fauntleroy*, and the court, for the first time, gave to authors the control of the dramatic right in their stories.

When the triumph was won the authors of England showed their gratitude by presenting to Mrs. Burnett a costly diamond bracelet.

MRS. FRANK LESLIE.

A. D. 1851-

SUCCESSFUL BUSINESS WOMAN AND PUBLISHER.

"TRUTH is stranger than fiction." Mrs. Leslie's life contains abundant material for a most fascinating novel. Miriam Florence Folline is a native of New Orleans, La., and is a French Creole by birth. Her girlhood home was one of luxury and her educational advantages and attainments were of the highest order.

Mr. "Frank Leslie," to whom she was married, was by birth an Englishman and his real name was Henry Carter. He had gained some reputation as an author using the pen name "Frank Leslie." Coming to this country he took his pen name as his legal name by legislative permission, and became a publisher in New York city.

Miss Folline chanced to be in New York. One of the editors of "Leslie's Lady's Magazine" was ill and without money. Miss Folline offered to take the place and give the sick woman the salary, which was done. The invalid died and the benefactress was asked to retain the editorial position. Mr. Leslie came to admire and love this talented woman and they were married.

She was of great assistance to him in his business and they were greatly prospered for some years. But reverses came in the panic of 1877 and Mr. Leslie was obliged to make an assignment. He was about this time afflicted with a tumor, which he knew would terminate fatally. To his beautiful and brave wife he said, "Go to my office, sit in my place and do my work, until my debts are paid." When he died, there were debts amounting to $300,000.

By act of legislature she took the name of Frank Leslie and carried on the business with pronounced success. That a woman of such business ability, and with heavy responsibilities, should be at the same time a society leader, is a marvel of versatility. She has shone in European society, where she was most cordially received. Her command of the French, Spanish, and Italian languages opened the way, and her personal beauty and culture made her a center of attraction.

"MARIAN HARLAND"

(MRS. MARY VIRGINIA TERHUNE).

A. D. 1831-

CELEBRATED WRITER ON DOMESTIC ECONOMY.

HER pen name is a household word in our land. Intimate friends tell us how charmingly she has combined "home making" with literary work. She possesses a masterful way of making duties fit each other without fuss or jostle.

Who can say how many hundred homes have been brightened and sweetened and made more wholesome in everything from food to atmosphere by her wise and happy writings?

Miss Mary Virginia Hawes was born in Virginia, though her parents were natives of New England.

Her education was of the best; and while pursuing her studies she showed marked literary ability. At fourteen years of age she began to contribute to a weekly paper in Richmond. At sixteen she wrote *Marrying Through Prudential Motives*, which was so popular as to be published in England and translated into French and finally retranslated into English and again published. Finally, it reappeared in the United States in its altered form.

She became the wife of Rev. Edward Payson Terhune, who has for many years been pastor of the Puritan Congregational Church of Brooklyn, N. Y.

Mrs. Terhune's writing has not all been along home lines, but she has written several novels; among them, *Alone*, a tale of Southern life and manners, *The Hidden Path*, *True as Steel*.

Husbands and Homes; Common Sense in the Household; Breakfast, Luncheon, and Tea; The Dinner Year Book; Eve's Daughters, or Common Sense for Maid, Wife, and Mother, are books whose titles speak for themselves.

She is widely known as a lecturer before Woman's Councils on "The Kitchen as a Moral Agency," "Our Sons and Our Daughters," and "How to Grow Old Gracefully."

VINNIE REAM HOXIE.

A. D. 1846-

THE FIRST AMERICAN SCULPTOR.

THIS woman enjoys the distinction of being the first woman to receive an order from the United States government for a statue.

Her birthplace was in Wisconsin but the greater part of her life has been spent in Washington, D. C. Her father for some years held an important government position at the capital city and Miss Ream was in the employ of the post office department for some time. She at length discovered her own taste and talent for art and devoted her energies to that end with special reference to sculpture.

Her skill was such that she made busts of several prominent men, among them General Grant, John Sherman, and Thaddeus Stevens. She produced also "The Indian Girl," a full length figure cast in bronze. "Miriam" in marble was one of her noted productions.

But the statue of Abraham Lincoln which she executed in bronze to be placed in the Capitol was one of the crowning honors of her life. After having finished the model she took it to Italy to be transferred to marble. Her parents accompanied her and together they lived in Rome for three years. For this statue of Lincoln she received fifteen thousand dollars.

While in Europe Gustave Doré gave Miss Ream a painting by his own hand with the inscription, "Offered to Vinnie Ream on the part of her affectionate colleague, Gustave Doré." Spurgeon, Kaulbach, the painter, and Cardinal Antonelli sat to her for likenesses.

The statue of Admiral Farragut on the square in Washington, named for the naval hero, is her work. When Miss Ream received the order for the statue she worked on the model in the ordnance building of the navy yard and the statue was cast from the metal of the propeller of Admiral Farragut's flagship, the "Hartford." While at work on the model she married Lieutenant Hoxie.

Facing Farragut square is the residence which Captain Hoxie built for himself and wife. After her marriage she continued to model but for love rather than money.

MARGARET E. SANGSTER.

A. D. 1838-

AUTHOR, AND EDITOR OF HARPER'S BAZAR.

MRS. Sangster has been connected editorially with five different publications.

Her early educational advantages, so far as school life was concerned, are few. She was chiefly educated at home. No doubt she had inborn talent for literary work, but whatever she possessed she also carefully cultivated. Very early in life she became a contributor to the leading periodicals, and her first work was produced when she was but seventeen.

Her first editorial engagement was with the *Hearth and Home*, which continued for two years. Then came six years of service with the *Christian at Work*. The next nine years was spent as assistant editor of the *Christian Intelligencer*. For a part of this time she was also editor of *Harper's Young People*, which was new in the field of periodical literature.

In 1890 she was called to the editorship of *Harper's Bazar*, with which she is still connected.

Mrs. Sangster has found time for considerable miscellaneous work, and for many years has been ranked as one of our popular American poets.

She has published a *Manual of Missions of the Reformed Church in America*, *Home Fairies and Heart Flowers*, and a series of Sunday school books.

Mrs. Sangster is a prominent member of the Dutch Reformed Church and devotes much time to the work of that body. She is especially fond of children. Years ago two of her productions, *Elizabeth, Aged Nine*, and *Are the Children at Home?* were household words, and were in many of the school readers. She has written in all some half dozen popular books for children.

She has helped a great host of friends who have never met her but through her writings have learned to love her. And, further, another widely scattered company have been given better views of life, and new courage for discharging life's duties, though they scarcely know the name of Mrs. Sangster.

ADELINA MARIA PATTI.

A. D. 1843.

GREATEST ITALIAN VOCALIST OF THE CENTURY.

HER father and mother were both operatic singers. At the birth of Adelina the mother lost her voice and the family in distress removed to America. At four years of age the child showed remarkable musical talent and received piano instruction from her sister Carlotta and vocal lessons from her stepbrother Barili, and her brother-in-law Strakosch, who possessed splendid talents as a singer and had won a considerable reputation.

Thus having the advantage of musical taste and ability inherited from both parents, she grew up amid musical influences from birth and then received most careful and long continued training.

When nine years old she appeared in a concert with Strakosch and won splendid success. A series of concerts followed and Adelina received as her share of the profits $10,000. In this series Strakosch and Ole Bull were the instrumentalists. She was the infantile prima donna.

After several years of success in America she went to Europe with her brother in law, but the London manager would not even give her an opportunity to sing. When about to return to the United States the manager of the Covent Garden Theater gave her permission to sing three times, but without pay. She made her first appearance in Bellini's *Sonnambula*. Her triumph was immediate; her career was to the people of London like the [illegible] of a meteor. The way was then opened for her in France, Germany, Italy, Spain and Russia.

In 1868 she was married to the Marquis de Caux in London and ten years later was divorced. In 1886 she was married to Signor Nicolini, an [illegible].

[illegible] she pos- [illegible] stature to person- [illegible] she did excel [illegible] sentiment, notably [illegible]

ELIZABETH STORRS MEAD.

A. D. 1835-

FIRST PRESIDENT OF MOUNT HOLYOKE COLLEGE.

MRS. MEAD is the daughter of Col. Chas. E. Billings of Conway, Mass. Her mother was sister of Rev. Richard S. Storrs, D.D. She is thus of the best New England stock. After receiving her education, chiefly at Ipswich, Mass., she entered upon the work of teaching.

For six years she was engaged with her sister in conducting a private school for young ladies at Andover, Mass.

In 1858 she became the wife of Rev. Hiram Mead, D.D., and removed to South Hadley, the seat of Mount Holyoke Seminary.

Dr. Mead was subsequently called to Oberlin College, where he died after some years of service. Mrs. Mead turned again to teaching, spending two years at Oberlin and six at Abbot Academy, Andover, Mass. She became widely known as an instructor of marked ability.

While spending some time in Europe she was called to the presidency of Mount Holyoke Seminary and College.

Mrs. Mead entered upon her duties as president in 1890. The recent remarkable growth of the college is largely due to her noble personality and wise leadership.

One of the college trustees had this to say of Mrs. Mead before she entered upon her duties: "The friends of Holyoke are to be congratulated on the prospect of soon seeing at the head a president who unites so much of modern learning and culture with so much of the spirit of Mary Lyon; and whose ambition it will be to realize the ideal of a Christian college, which shall give the broadest and best education in literature, science, and art, and all consecrated to the highest and best ends." Mrs. Mead has more than met the highest expectations.

The institution has had an honorable history, filling a unique place in our American educational life. A pioneer in an almost untried field, it has had many followers. It has a present strength which gladdens the hearts of alumnæ and friends, and a future most promising.

ELIZABETH STUART PHELPS.

A. D. 1844-

AUTHOR OF "GATES AJAR," ETC.

SHE was first of all fortunate in her parentage. Her father was Professor of Sacred Rhetoric in Andover Theological Seminary. Many who never knew him otherwise, have been helped by his little book, *The Still Hour*. Her mother was also an author of note.

Elizabeth was given another name at birth, but upon the death of Mrs. Phelps, the daughter took her mother's name in full and by her writings has perpetuated the work and name of her noble mother.

When the child was four years of age the family moved from Boston to Andover. Here she grew up in the midst of strong intellectual and spiritual influences. She received a thorough and liberal education which admirably fitted her for the life of an author.

But hers was not a cold and formal intellectuality. Her imagination was vivid and her heart warm. She kept in close touch with the great movements of the times and engaged in them. Her activity in lines of charity, temperance, and reform kept her heart warmly in sympathy with struggling humanity. The life of factory girls attracted her attention. She studied the conditions at first hand and sought to be of help in improving their lot. Her book *A Silent Partner* was written as a result of her observation and efforts.

After slavery was abolished she saw that the next great national and world-wide movement was to be for the betterment of woman's condition. She believed in a larger, sweeter, purer womanhood and so wrote with a purpose.

Of her many books we mention a few: *Up Hill*, *Avis*, *Gates Ajar* (this book passed through twenty editions in one year), *Hedged In*, *The Trotty Book*, *Old Maid's Paradise*, *Beyond the Gates*, *Jack the Fisherman*, *Songs of the Silent World*, *A Singular Life*.

Possessing thus a happy and well-balanced combination of thinking and working, her productions have had a healthy tone.

In 1888 Miss Phelps became the wife of Rev. Herbert D. Ward.

Mrs Grover Cleveland
Mrs. Humphrey Ward
Lady Henry Somerset
Mrs Potter Palmer.
Winnie Davis.

MRS. POTTER PALMER.

PRESIDENT BOARD OF LADY MANAGERS COLUMBIAN EXPOSITION.

MISS BERTHA HONORÈ was born and educated in Louisville, Kentucky. She also studied in the convent school at Georgetown, D. C.

She became the wife of Potter Palmer, the Chicago millionaire, in 1871, and soon became, and has since continued to be, the recognized social leader of fashionable society in Chicago.

But Mrs. Palmer has marked intellectual as well as social qualities. She is a skilled musician, a proficient linguist, a brilliant writer, a skilled parliamentarian, and a woman of marked executive ability. She was chosen president of the Board of Lady Managers of the Columbian Exposition at Chicago, and in the interests of the exposition visited Europe in 1891 and enlisted the interest and co-operation of many leading women of Europe.

Mrs. Palmer is noted not only as a social leader but her gifts for state and local charities as well as private gifts are in generous proportion to her fortune.

The Board of Lady Managers of the Columbian Exposition ordered a portrait of Mrs. Palmer to have a place in the Assembly Hall of the Woman's Building. Mr. Anders L. Zorn was chosen as the artist.

At the unveiling of the portrait addresses were made by several of the prominent women. Among other things this was said: "In after times, when our names have been forgotten, those who come after us will look upon this portrait and see not only the likeness of our president but the attributes which surrounded her, that helped us to help the women of this century. Her genius has for three years led us over mountains of difficulty, through valleys of humiliation, to the crowning peaks of victory, never listening to such word as 'fail.'

"We court not the titles of rank in this land of ours, where every woman may be a queen, and when the women of America choose a leader and representative she is not only a queen but queenly. If we cannot crown our Queen we will present you our Queen already crowned."

PUNDITA RAMABAI SARASVATI.

EDUCATED HINDU DEFENDER OF CHILD-WIDOWS.

RAMABAI was fortunate in having a father who, contrary to all Hindu customs, believed in the education of woman. Ramabai's mother was educated by her father and so she inherited from both parents a love for learning. But so unpopular were the views of Ramabai's father that, though himself a pundit, he was obliged to withdraw to the jungles and take up his abode there. Here Ramabai was instructed by her father. She showed great aptitude and could repeat from memory 23,000 verses of the Hindu Shastras.

When she was sixteen years old famine came and for eleven days they lived on water and leaves. They left their jungle home and for some years the father was a wandering teacher. Father and mother died and she had only a brother to care for her. Ramabai became herself a lecturer, advocating the education of women and the abandonment of the custom of child marriages. Her learning attracted great attention. At Calcutta the punditi, or learned men, summoned her to appear before them. A long and searching examination followed. She passed with high honors and received the title of Sarasvati.

When she seemed to have attained great success her brother died. To be left without a male relative in India is more than a personal bereavement. Some six months after this, however, she was happily married to an educated Bengali gentleman, though of lower caste than herself. But they had both thrown off the old Hindu beliefs.

After nineteen months of married life the husband died, and Ramabai was again alone with her little baby girl. She was now a widow, and worst of all in India, a sonless widow, and despised and shunned by all relatives because she had broken caste by her marriage. She faced the world and again began lecturing.

After a time she turned her eyes toward England, and embarked for that far-off land. She had for some time contemplated accepting Christianity. While living in Calcutta she received from the leader of the sect of the Brahmo-somaj a copy of one of his books, which consisted of moral

precepts drawn from the sacred books of many religions. The larger number of these extracts were from the New Testament, and their lofty moral tone attracted Ramabai's attention. She studied the Bible for herself, first in Sanskrit and then in English, and by degrees became convinced of the truth of the Gospel, and after four years of anxious thought was baptized.

In England she worked diligently to perfect herself in English, and after a time became professor of Sanskrit in the Ladies' College at Cheltenham. But all this time her heart was with the poor little child-widows of India. She was invited to come to America to attend the graduation of her cousin Joshee from a medical college in Philadelphia. Here Ramabai began a careful study of our public school system and especially of the kindergartens. She was a most devoted admirer of Froebel and his child studies, believing that the principles could be applied in India.

Her training and plans were at last completed. She determined to devote herself to the task of educating and enlightening the high-caste Hindu widows. She traveled westward to the Pacific coast, arousing public interest in her beloved cause. A society with Edward E. Hale and Phillips Brooks at its head was formed. Christians of all names, and even Jews, responded to the appeals. Six years after leaving home Ramabai was again in Bombay, and within six weeks had opened her school. In 1898 350 child-widows had passed through the school. Fourteen had been trained as teachers, eight as nurses, seven as missionary assistants ; ten had homes of their own.

In times of famine, when these child-widows are turned out to die or be picked up by human devils that they may rear them for lives of shame, Ramabai has gone far inland and rescued great numbers of these poor little creatures from death or a worse fate. In her school-home they have become healthy, happy children living in a new world of Christian sympathy, and have grown into noble womanhood.

TSZE HSI AN.

THE FAMOUS EMPRESS DOWAGER OF CHINA.

HER full name is Tszehi Toanyu Kangi Chaoyu Chuangcheng Shokung Chinhein Chungsih. She is the shrewdest woman in Asia, "The only man in China," and probably exercises the most power of any woman in the world, to-day. Victoria has influence; Tsze Hsi An has power and it is of her own getting.

To begin with she is not a Chinese, but a Manchu, though born in Peking.

It may be noted in passing that the Manchu Tartars seized the throne of the Chinese Empire in 1644 and have kept it to the present time.

We must not overlook another woman, Tsze Hi, who became the principal wife of Prince Chun, the emperor's brother, and Tsze An became the secondary wife of Emperor Hienfung. The emperor had no child but his brother's wife gave birth to a son and she was raised to the rank of empress though still obliged to yield precedence to Tsze An.

Troublous times came and the royal family was obliged to flee into Tartary. Here in exile the emperor died leaving his tottering throne to the son of Tsze Hi.

Tsze An, the subject of our sketch, now made herself felt in the game of royalty. By an unwritten law of China she should have terminated her life as a mark of respect, being childless. But she conveniently followed another law which requires the children of inferior wives to regard the chief wife as their mother. Tsze An thus concluded not to die and the young prince came under the joint control of the two dowagers.

In due time he was proclaimed emperor and the two mothers as regents. When he arrived at the proper age he assumed the reins of government and the ladies retired to the background. Soon after he died of smallpox, 1874, and the two dowagers again came forward.

Being women they could not reign in their own right, but reign they would somehow, so they looked about for a child to adopt.

They found a nephew of Tsze Hi, three years of age. That child is now Emperor Kuangsii, about thirty years of age, and childless. When

Kuangsii was about eight years of age his aunt died and Tsze An was left sole dowager, master of the child and of the empire.

The young prince became of age in 1889 and was crowned emperor, but he was little more than a puppet in the hands of the dowager.

At the beginning of the war with Japan the dowager stepped in and sent her old favorite Li Hung Chang to Japan to make peace.

More recently again, when the emperor was starting out on a series of reforms by the adoption of Western ideas, she assumed control of affairs. All the sweeping decrees of the emperor were annulled, six of the leaders of the reform party were executed. Among them was Chang Yin Yuan, president of the Board of Revenue and former minister to the United States.

It was announced that the young emperor had committed suicide — which is a Chinese form of execution. This proved to be untrue. For some reason best known to herself the despotic dowager proposed to keep the puppet alive.

The true inwardness of the recent war with China cannot yet be written. The astute and masterful dowager has been put to a severe test, but her iron hand does not seem to have lost its hold on the scepter.

HELEN MILLER GOULD.

A. D. 1868-

A PRINCESS AMONG GIVERS.

SHE gives not only her money but herself to the work of relieving distress and making the world better.

Helen Gould earns the friendship of those she helps by giving her personal sympathy and intelligent interest with her benefactions.

She is the daughter of Jay Gould, the famous financier. Her education was obtained under carefully chosen private instructors. This was supplemented by a course in the New York Law University, that she might have a knowledge of business for the management of her own affairs.

We mention some of her noble gifts: For the Library of the University of the City of New York, $250,000, with $60,000 added later; for the St. Louis cyclone sufferers in 1896, $100,000; to the United States Government at the outbreak of the war with Spain, $100,000, for relief of the soldiers at Camp Wycoff, Long Island. Rutgers, Vassar, and Mount Holyoke Colleges have received generous gifts; also the Engineering School of the University of the City of New York; the Naval Branch of the Young Men's Christian Association near the Brooklyn Navy Yard, $50,000; "Woody Crest," a home for crippled children, $150,000.

When the Windsor Hotel, opposite her home in New York, was burned, she distinguished herself by ministering to the firemen and others in their work of rescue. The firemen showed their deep gratitude by preparing an address and sending it by the hands of a committee of ten, representing a constituency of more than eighteen hundred.

Perhaps her greatest work was her patriotic efforts during the Spanish-American war.

On December 5, 1898, General Joseph Wheeler, through Congressman Stallings, introduced in the House a bill providing that, in recognition of the patriotic devotion and bounteous benevolence of Miss Gould to the soldiers of the United States during the recent war, the thanks of Congress be tendered and an appropriate medal be prepared, the same to be presented by the President.

MARIE CORELLI

(MINNIE MACKAY).

POPULAR ENGLISH NOVELIST.

SHE is of mingled Italian and Scotch parentage. In infancy she was adopted by Charles Mackay, the song writer and litterateur. Her early years were spent in England, but her education was received in a convent in France. In music she was especially proficient and received careful training. When scarcely thirteen she began writing an elaborate opera, "Ginevra da Siena." Two songs, "My Sweet Sweeting" and "Romeo's Good Night," belong to this period.

She then made attempts in literary lines by writing sonnets on Shakespearean themes. The titles were, "Romeo and Juliet," "Rosalind and Desdemona." These were produced while she was still engaged in pursuing her musical education. Mr. Mackay, her adopted father, designed for her a musical career.

Her powers were turned into literary channels by a strange psychical experience which led her to write her first book, *A Romance of Two Worlds*. This met with such success that it was followed by *Vendetta* in the same year, 1886. Other works are *Thelma*, 1887; *Ardath*, 1889; *Soul of Lilith*, 1892; *Barabbas*, 1893; *The Sorrows of Satan*, 1895; *Mighty Atom*, 1896; *The Minds of Delicia*, 1896; *Ziska*, *The Problem of a Wicked Soul*, 1897; *Jane*, 1897; *The Master Christian*, 1899.

"Her sorrowful Satan grows first melodramatic and then absurd. The notion that the adversary of goodness is settled in a London hotel with private cook and private bath becomes a vulgar burlesque of the mystery plays of the Middle Ages. At one time her demoniac hero is a suffering spirit, at another a mere Merry Andrew.

"The unthinking portion of the public is ready to accept anybody who is conscious of authority. She is quite serious in the belief that she is a woman of genius and so speaks with an air of authority.

"She takes occasion to abuse other female writers, but *she* has published many things as offensive morally as anything to be found in the works of any living woman." So says David Christie Murray.

MRS. FRANCES CLEVELAND.

A. D. 1864-

MISTRESS OF THE WHITE HOUSE AT TWENTY-TWO.

FRANCES FOLSOM was born in Buffalo, N. Y. Her father, Oscar Folsom, died when she was eleven years of age. The mother, with her daughter, removed to Medina, where they resided for a few years. Upon their return to Buffalo, Frances entered the Central High School, where she prepared for college, and so thorough was the work done that she was enabled to enter the sophomore class of Wells College.

At the time of her graduation from college in 1885, she received a superb floral tribute from the White House conservatories. Grover Cleveland, then president, was the guardian-at-law of Miss Folsom, but he found himself lover as well as guardian.

After graduation she went abroad in the autumn with her mother.

No public announcement of her engagement to President Cleveland had been made, but the interested public felt that there was an understanding. When she landed in New York the following spring, she was met by the president's sister, Miss Cleveland, and his private secretary. The wedding occurred June 2, 1886, in the blue room of the White House.

Thus for nearly three years of President Cleveland's first term of office she occupied the position of "First Lady of the Land," with rare grace. For one so young it was an arduous position, but it has been well said, "at no time did she forget the dignity of her position, nor did she ever presume upon it."

When Mr. Cleveland returned to the White House for his second term in 1893, Mrs. Cleveland was welcomed with most cordial affection. To her many charms was added the dignity of motherhood. Her children are Ruth, born in 1891, in New York; Esther, born at the White House in 1893; Marion, born at their summer home, Gray Gables, in 1895, and Richard Folsom, born at Princeton, N. J., in 1897.

Princeton is the present home of the ex-president and his family. Mrs. Cleveland is known for her interest in charitable work, but is most admired for her devotion to her children.

VARINA ANNE DAVIS

("WINNIE" DAVIS).

"THE DAUGHTER OF THE CONFEDERACY."

IN the Southern White House, during the last year of the war, was born to Mr. and Mrs. Jefferson Davis the subject of this sketch.

When the Southern cause was finally lost and the president of the Confederacy became a prisoner, "Baby Winnie" was the only one of the children allowed to accompany Mrs. Davis on her visit to the prisoner. Soon after this she was sent to visit relatives in Canada, where she remained until Mr. Davis was settled in Memphis, Tenn.

When twelve years of age, Miss Davis was taken to Germany, where she received a thorough education, chiefly at the schools of Carlsruhe. She afterwards spent some time in Paris. She was then admirably fitted to occupy a leading intellectual and social position among the people of the South. Her beauty of face and form and her kind heart and gracious manner made her a distinguished favorite. Soon after her return to America, while on a visit to Atlanta, she was introduced by Gen. John B. Gordon, as "The Daughter of the Confederacy," and this title clung to her ever afterwards.

In painting and music she showed much skill. In literary lines, however, her abilities were more pronounced. She wrote many essays and stories, among them *An Irish Knight of the Seventeenth Century*, *The Veiled Doctor*, and *Foreign Education for American Girls*.

At the New Orleans Carnival in 1892 Miss Davis was chosen Queen of Comus. She had a beautiful home at Beauvoir, Miss., but the closing years of her life were largely spent in travel. She was thoroughly at home in the North and everywhere admired and loved.

Her death occurred at Narragansett Pier, R. I., September 18, 1898, after an illness of several weeks. The funeral services were held in Richmond, Va., and the body was laid to rest beside that of her father in Hollywood Cemetery.

Her birth was in the South, her death in the North, and her lovely character was a bond of union between the two sections.

MRS. LELAND STANFORD.

CO-FOUNDER OF LELAND STANFORD JR. UNIVERSITY.

THIS great institution of learning, with its endowment of more than $20,000,000, is a noble monument erected to the memory of an only son, the pride and hope of his parents. Since the death of her husband, Mrs. Stanford has, with rare devotion, given herself to the carrying out of her husband's plans for the University.

At the day of opening the University, Mr. Stanford said, "I speak for Mrs. Stanford as well as myself, for she has been my active and sympathetic coadjutor, and is co-grantor with me in the endowment and establishment of this University."

Their son Leland, Jr., was a boy of keen intellect and generous heart. He had prepared for college, but before entering upon the course he traveled with his parents abroad. He showed a marked taste for art and archæology and had begun to collect for an extensive museum of his own.

While in Rome he was stricken with fever, and died March 13, 1884, some two months before his sixteenth birthday. The remains were brought back to their great Palo Alto estate in California.

The great purpose to live for humanity now that they had no son to live for, found expression in plans for a university. Mr. and Mrs. Stanford traveled extensively and studied the institutions of higher learning in this country, and then proceeded to found their memorial for their son.

Mr. Stanford died in 1893. Mrs. Stanford was given permission by the courts to distribute the estate, and she has actually given away all her wealth. At one time when the University was in special need of money she sent her jewels, valued at $2,000,000, to Europe to be sold, and the proceeds were given to the institution.

Her San Francisco home has been turned into a school for social science. She has founded six kindergarten schools at a cost of $10,000 each, and gave $100,000 to found an orphan asylum in Albany, N. Y., in memory of her father and mother. She lives at Palo Alto and now makes the University her sole object in life.

A CENTURY OF ACHIEVEMENT.

WITH SPECIAL REFERENCE TO AMERICA.

THE nineteenth century has witnessed an ever-increasing rapidity of progress in the condition and deeds of woman. Other centuries, it is true, opened and closed with some very clearly marked contrasts. But when the nineteenth century is, in thought, placed in line with the preceding centuries, it seems to belong to a period of the world's history uniformly progressive. We are reminded of a locomotive to which a heavy train is attached. At first there is the slow, measured exhaust of the great machine, so slow and labored that it threatens to end in failure. But the inertia is gradually overcome, the sounds become more rapid and are less painfully explosive. Soon they so increase that to count them is difficult. They are at last lost in a great whir-r-r, as the train speeds by and away.

Nineteenth Century

The first third or half of the century was occupied with generating power for moving away from the prejudices and restrictions of the stereotyped past. It was a time of preparation and pioneering for educational, philanthropic, and industrial advancement. During this time great leaders were born and reared in the midst of an unvoiced expectancy that woman was yet to do and be something greater than the past had seen. There was an intellectual awakening. Girls began to ask that they be allowed equal educational advantages with their brothers. To meet this demand Oberlin threw open her doors in 1833, Mount Holyoke was opened in 1837, and then came a pause of eighteen years. Elmira was instituted in 1855 and Vassar in 1861. Nine years more and Radcliffe is founded, 1879. Smith and Wellesley are opened in 1875 and Bryn Mawr in 1880.

The liberal education of woman covers scarcely more than fifty years. The civil war was the occasion of woman's development in organized philanthropy. During those dark days, she bore burdens and grew strong under them, to the astonishment of even herself.

General Advancement

During at least two thirds of the century, there has been an inventive and industrial development, but the last twenty-five years have been the

very flower and fruitage of all past decades. The Centennial Exposition in 1876, and the Columbian Exposition in 1893, served as an index to woman's attainments industrially.

Out of the educational movement has come woman in the professions. The philanthropic impulses have crystallized into scores of organizations for the relief and betterment of humanity. The industrial movement has brought woman into the field as a wage earner and she has become an enormously important factor in the social-industrial problems of the world.

The civil war constitutes the great epoch marking event of this century in America. We are accustomed to think of it only as giving to the constitution the correct interpretation, emancipating the slaves and preserving the Union. It was, also, the period of woman's awakening and, we may say, emancipation.

Civil War

When peace came woman found herself occupying a vastly larger sphere than in ante-bellum days. When time came for calm thought, she was astonished at her own audacity, or shall we say her sublime faith and courage. She had shown her powers, and man had come to recognize them. She had taken an advanced position and there was neither need nor possibility of retreat.

At the very outbreak of the war woman's uprising paralleled that of her brother. Men grasped the musket; women took up the needle and the pen. Their efforts, at first, were individual and, at the best, local. Work was done with especial reference to the soldiers who had gone from their own midst. But by degrees the movement became more concerted, and societies became affiliated; the work took on a more co-operate scope, and was ultimately merged in that of the Sanitary Commission.

The work became vast in its extent, systematic in its methods, co-operative in its nature, businesslike in its thoroughness, distinct and persistent in its aims.

The war brought to the surface a latent patriotism of which the people had hardly dreamed. Men did not know how much they loved their country until it was in danger. So, likewise, women did not know their own capabilities in industrial and executive lines, until the war brought out those qualities. *The war caused woman's self-discovery.*

Here is a word from war days concerning the transfer of woman's activities. It appeared in the *New Covenant*, May 18, 1861.

The Awakening

"But no less have we been surprised and moved to admiration by the regeneration of the women of our land. A month ago, and we saw a large class aspiring only to be leaders of fashion and belles of the ballroom, their deepest anxiety clustering about the fear that the gored skirts and bell-shaped hoops of the spring mode might not be becoming; and their highest happiness being found in shopping, polking, and schottische — pretty, petted, useless, expensive butterflies, whose future husbands and children were to be pitied and prayed for. But to-day we find them lopping off superfluities, retrenching expenditures, deaf to the call of pleasure or the mandate of fashion, swept by the incoming patriotism of the time to the loftiest height of womanhood, willing to do, to bear, to suffer for the beloved country. The riven fetters of caste and conventionality have dropped at their feet, and they sit together, patrician and plebeian, Catholic and Protestant, and make garments for the poorly clad soldiers."

These stirring words were penned by a woman.

The war had a marvelous leveling effect in social lines. For example: Word came to Boston that four thousand shirts were needed by Massachusetts troops at the South. Notices were given in the churches, and from every place of worship a delegation was sent to "Union Hall," which had up to this time been used as a ballroom. Bells were rung in the suburbs of Boston, and the shears and needle brigade was largely increased. Women in silks or calico, Protestant and Catholic, ignorant and educated, worked side by side. Cut and baste and sew, cut and baste and sew, that was the story, and the shirts were turned out at the rate of a thousand a day.

There were "Minute Men" in 1776. In the sixties of this century, there were women by thousands ready to respond, at a moment's notice, to the call for service in behalf of the soldiers at the front. On one occasion Dorothea Dix sent an order for five hundred shirts, which were needed in the hospital at Washington. The order was received on Thursday. On Friday the women came together, cut, made, and packed the shirts, sending them on their way to Washington the same night.

On April 15, 1861, President Lincoln issued his call for seventy-five thousand men. On the same day the women of Bridgeport, Conn., and Charlestown, Mass., organized societies to afford relief and comfort to the volunteers. The women of Lowell, Mass., took similar action a few days later. About the same time the women of Cleveland, Ohio, formed a society for the care of the families of volunteers. April 29, a meeting was called at Cooper Union, New York, and "The Woman's Central Relief Association" was formed. Some of the people interested in the movement had made a study of the Sanitary Commission of Great Britain, and now the society sent a committee to Washington to confer with the medical bureau and War Department, with a view to ascertaining in what ways the women could be of most help to the country.

Sanitary Commission

The government did not at once give the committee the desired encouragement. The New York society desired to follow the general plan of the British Commission, by securing the appointment of a scientific board to be given power to visit camps and hospitals, advising, recommending, and, if necessary, enforcing sanitary regulations in the army. The proposed work seemed superfluous. President Lincoln considered it a "fifth wheel to the coach," a mere incumbrance. The medical bureau naturally resented any seeming interference with its work, and refused its approval of the Commission. However, a semi-official commission was reluctantly appointed with very limited powers.

The War Department considered itself fully competent to meet emergencies, but after a few battles had been fought, the treatment of the wounded was seen to be so inadequate, to say the least, that the public saw more fully the need of added and outside agencies for relief. After the capture of Fort Donelson, the Commission arranged a system of hospital steamers. This was because of the rude and almost cruel provision of the government for the transportation of the sick and wounded. Again, the transportation by cars was torture to the suffering soldiers; the Commission devised a stretcher upon which the patient could be carried to the car and which could then be used as a bed by suspending it from the ceiling by strong rubber bands.

Its First Marked Influence

The Commission was winning its way. The names of men appeared as officers of the Commission and great credit is due to them. In those days, a great national philanthropy would have been discounted from the start by having women as officers. But women were the power behind the throne. Their untiring activities furnished the motive and much of the means for sending relief to the soldiers. Step by step the work of the Commission broadened and deepened. Prejudice gave way to praise, cordial co-operation took the place of jealous opposition. The demands soon became larger than the supplies.

Great central Aid Associations were formed at Boston, Philadelphia, Cincinnati, Columbus, Cleveland, Chicago, and depots of supplies were established. A river must have tributaries, and these depots had their tributaries in hundreds of the surrounding cities, towns, and villages. The women of this country organized over seven thousand aid societies, and workers were counted by hundreds of thousands.

Aid Associations

There were at least six lines of activity in which the Commission soon found itself engaged.

I. Battlefield relief. The medical department had no transportation independent of the quartermaster's department, and so was often embarrassed.

After the battle of Antietam, which left ten thousand Union soldiers wounded, besides many Confederates, the medical directors received no government supplies for four days, and were largely dependent upon the Sanitary Commission, which with its own wagon-train had sent supplies and was ready for the emergency.

II. Special relief service. Soldiers' homes and lodges were established for the relief of soldiers on their way to and from the front. These were in great demand. It often happened that as inexperienced officers and men rushed to the front, many were stricken down and needed careful treatment before being able to either continue the journey or return home. And when the wounded and those afflicted with chronic sickness turned homeward, these lodges were veritable havens of rest for the poor sufferers. Forty of these places were established and sustained by the Commission.

III. Hospital Directory. Many aching and breaking hearts had occasion to bless the Commission for the work of keeping a careful list of names of all men coming under its care, so that friends at home could trace their loved ones, whether living or dead.

IV. Pension Bureau, and War-Claim Agency. This was free of cost to the soldiers, and was the means of keeping many of them out of the hands of "sharks," whose fees would have left the soldier and his family minus much that was due them.

V. Special Inspection of Hospitals. This had a stimulating effect on all having hospital work in charge. Sixty physicians and surgeons were engaged in the work, under the direction of the Commission, with good results.

VI. Bureau of Vital Statistics. This work made the Commission one of real scientific and permanent value. It sought to collect and tabulate information covering effect of diet, marching, equipments, observances or neglect of hygiene; proportion of deaths among recruits of different ages; influence of climate, drill, nationality, and previous occupation or education.

Methods of Securing Money

When the Commission had been in operation less than a year, it seemed at one time that its work must cease. People had given supplies but money was sadly needed. Hearts were, however, made glad by a gift in cash of $100,000 from far-away California. This seemed to open other springs of supply, and for two years or more the work was well sustained. Some measure of stringency began to be experienced early in 1864 and this need was met by the series of great fairs in a dozen or more of the principal centers of population. Here, again, woman's ability was seen. The cash result, $2,736,868.

Early in 1862 the Northwestern Branch of the United States Sanitary Commission was organized with headquarters at Chicago. Mrs. Mary A. Livermore and Mrs. A. H. Hoge were appointed agents, and most unitedly, indefatigably, and efficiently did they do their work, during all those years of the war. They possessed and used eloquence both of pen and voice. By their inventive powers and executive ability, two great fairs were held. Moreover, the work was so systematized as to keep up a steady flow of supplies to the most needed points. These women were most ably supported

by the tens of thousands of loyal women and the western armies were measurably saved from the terrible scourge of scurvy, by the work of the Commission Branch.

Other fairs followed in quick succession in Cleveland, Boston, Pittsburg, St. Louis, New York, and Philadelphia. They were grand affairs and turned splendid sums of money into the treasury of the Commission. But the fair at Chicago was woman's idea and work. Woman was the pioneer and made it an astonishing success. The fairs which followed in other cities were the work of both men and women. Men were ready to fall into line and co-operate, when women had demonstrated what could be done.

Miss Dorothea L. Dix had served an apprenticeship of several years in the interests of paupers, lunatics, and prisoners. She had a large heart for suffering humanity, and great skill in bringing things to pass.

Nursing

When the first regiment went to the defense of the national capital, Miss Dix followed, ready to serve her country. Arriving soon after the soldiers reached the city, she began nursing the victims of the Baltimore mob.

It was seen that many nurses would be needed if the war continued. There was no lack of applicants, for, as we know, the women of the land were as ready to serve the country as were their husbands and brothers. There was need of some one to decide upon the qualifications of the applicants. Miss Dix received the appointment of Superintendent of Female Nurses, and entered upon her work at once. Her duties were not clearly defined and she not infrequently came into collision with self-important medical directors.

As the war continued, hospitals filled up with sick and wounded, and the work on her hands grew appallingly. She journeyed far and near, visited hospitals, discovered the wants and abuses, adjusted disputes, and gave instruction. She established at Washington a home for nurses, where, worn out with their work, they could rest and recuperate. Several large houses were rented as depots for sanitary supplies. It became necessary to employ numerous secretaries. She owned ambulances and kept them busy. Circulars were printed and distributed for the help and instruction of her nurses. Her expenses she paid from her own purse.

Miss Clara H. Barton arrived in Washington soon after the Massachusetts Sixth, and proceeded to be of service to the suffering men, carrying delicacies and comforts and writing letters for the men to loved ones at home. She had no appointment, no authority, no compensation. Washington was soon provided with all the aid that was needed for the soldiers stationed there. The greater need was at the front. To follow an army to the field seemed a questionable undertaking to some, but she decided that it was right. If battles came, as come they must, relief would be needed, and men were continually falling sick owing to the change from home to camp life. She went. Hers was the first aid to reach the men at Fairfax Station after the second Bull Run.

Work of Clara Barton

During the long and disastrous peninsular campaign, she went to the wharves daily when transports arrived with loads of suffering men from the swamps of Chickahominy, her ambulance loaded with dressings and restoratives, thus alleviating their miseries as they were removed to the hospitals. She went by rail with a train load of supplies to minister to the wounded in the battles of Cedar Mountain, Chantilly, Fredericksburg, and Antietam. She established her headquarters in cornfields or barns, as there was opportunity. At Antietam she was so fortunate as to secure an abandoned house, where she worked day and night, while shot and shell shrieked around her. With face blackened almost beyond recognition, and with lips and throat parched by the battle smoke, she toiled on as the men were brought to her by scores. No wonder that she was known as the "Angel of the Battlefield." On the long march of the Ninth Army Corps from Harper's Ferry to Fredericksburg, her wagon train kept the sick supplied with comforts. It was, in fact, a great moving hospital and hers was the hospital larder and kitchen on wheels.

Mrs. Mary A. Livermore relates her first experience in a military hospital. She was in St. Louis where lay scores of wounded from Fort Donelson. "The sickening odor of blood and healing wounds almost overpowered me. In the nearest bed lay a young man whose entire lower jaw had been shot away and his tongue cut off. A surgeon came to dress the wounds, and I was directed

Mrs. Livermore

to assist him. When the bandages were removed by the surgeon for examination of the wound, its horrible nature became apparent. A deadly faintness came over me and I was hurried to the open air for recovery."

She was advised to abandon the attempt to serve in the hospital, but she remembered what the poor men were enduring and by a great effort of the will she returned to the work, and ever afterward held herself in check against faintness and nausea.

The next sight that met her was a poor fellow who had been wounded and, falling in the mud, had frozen fast and could not extricate himself. After two days and nights he had been cut out and his frozen feet were amputated. The remaining portion of his legs were paralyzed and the flesh had in places sloughed off his frozen back and thighs.

She felt her heart burn with indignation that he should have been neglected so long, but the hero quickly replied, "Oh, they couldn't be bothering with us, they had to take the fort, and we did not expect anybody to stop and see after us until that was done. When the fort showed the white flag I was most gone, but the other fellows cheered and that roused me up. Jerry over in that bed had lost his left arm and his right hand was shot away, but he threw up his right stump of an arm and hurrahed enough to split his throat."

We cannot wonder that Mrs. Livermore's soul was roused to an iron determination to mitigate the horrible sufferings of the wounded soldiers after the battles. She returned north with a burning message, which quickened, to a marked degree, the patriotic activities of the people.

Mrs. A. H. Hoge tells this story of her visit to the men in the rifle-pits before Vicksburg. It was a hot June day, the air was almost stifling, minie balls whizzed by and an occasional shell cut branches from the few trees overhead. She heard music in one of the pits and drew near. A gray haired soldier was singing,

Mrs. Hoge

"Come, humble sinner, in whose breast
A thousand thoughts revolve,
Come with thy sins and fears oppressed,
And make this last resolve."

She was unobserved by the singer and joined in the second verse.

Then the man burst out, "Why, ma'am, where did you come from? Did you drop from heaven into these rifle pits?"

She told them she had come from friends at home to bring messages of love and honor, and some of the comforts the friends owed them and loved to give, also to see if they had received the things already sent.

"Do they think as much of us as that? Why, boys, we can fight another year on that, can't we?" exclaimed one. Then she said to them, "Boys, the women at home don't think of much else but the soldiers. If they meet to sew, it is for you; if they have a good time, 'tis to gather money for the Sanitary Commission; if they meet to pray, 'tis for the soldiers; and even the little children as they kneel at mother's knee to lisp good-night prayer, say, 'God bless the soldiers.'" The men came out of their hiding places as birds from the rocks, and instead of cheers there were sobs. Then one and another and another drew from his pocket a daguerreotype with pictures of wife, mother, sweetheart, sister, or daughter,— the women at home, the inspiration of the men at the front.

As she was going away, an officer who was near grasped her hand, saying, "Madam, promise me you will visit my regiment to-morrow — 'twould be worth a victory to them. You don't know what good a lady's visit to the army does. These men will talk of your visit for six months to come, and agree that you look like an angel." She visited her son's regiment, which had suffered fearful losses a few weeks before. She inquired for the colors which had been given them as they left home. The colors were brought out, tattered, rent, and faded. She looked surprised and intimated that they had not taken good care of the gift. "Why, ma'am," exclaimed one, "'twas smoke and balls did that. Four were shot down carrying that flag — two are dead and two are in the hospital."

Mrs. Hoge visited the hospitals, received messages from dying men and returned north, where she told of the scenes in the South. The springs of practical, patriotic philanthropy again flowed with increased supplies.

There were women who served during, as well as after, the battle.

Women in Battle

Bridget Divers accompanied her husband in the First Michigan Cavalry and continued until the close of the war. In one of Sheridan's raids her colonel was wounded and her

captain killed in a severe cavalry engagement. She went with the colonel to the rear, put him aboard the cars, and took him to a distant hospital, and tended him. Then having been four days and nights without sleep, she rested one night and returned to the front. She found that the captain's body had not been recovered. She said it should never be left on rebel soil. With only an orderly for company, she rode fifteen miles, found the body, strapped it to her horse, and rode back seven miles to an embalmer, where she had the body cared for. She again took the body on her horse to the nearest railway station, had it placed in a coffin, and forwarded to Michigan.

Returning to her regiment she told the men there were still some wounded men who must be brought in. She ordered ambulances and started back to the scene of the battle. On her return she was overtaken by the enemy. The ambulance driver fled and she was alone with her wounded men. She pleaded with the Confederates to spare the men. They in fact did not care to be bothered with them, the horses were taken, also any valuables they could find, and Bridget was left alone with her wounded soldiers.

Night came on and they were still many miles from camp, but, fortunately, one of the officers rode out for a reconnoissance and discovered them. Horses were soon procured and the men were brought into camp. "Michigan Bridget," as she was called, could fight as well as nurse. It several times happened that when a man was killed in battle, she took his gun and stepped into his place in the ranks.

"Mother" Bickerdyke.

"Mother" Bickerdyke. — How shall we characterize this remarkable woman? Gentle yet stern, affectionate and yet wrathful on occasions, courageous, persistent, roughly eloquent, but above all a woman of executive ability who could bring things to pass. "Red tape" she hated and relentlessly cut on all necessary occasions.

At the outbreak of the war she was a widow, somewhat past middle life. She had but a moderate education. Her frame was robust and well fitted to do the bidding of her iron will.

It is interesting to observe that her ministrations were almost exclusively

to the private soldiers. She declared that the officers were sufficiently looked after, and she would work where most needed. And they were ardently devoted to "Mother" Bickerdyke.

Her presence had a wonderfully stimulating effect, not only on sick men but even surgeons and hospital attendants. She could, and did, denounce with terrible vehemence any unfaithfulness on their part, and often secured their removal.

In the Memphis hospitals, with which she was connected, it was reported one morning that the surgeon of a certain ward had not appeared, that the special diet list had not been made out, and that the men were suffering for their breakfast. Quick as thought she gave orders for coffee, soup, gruel, and toast, and started a procession of attendants with the supplies, heading it, of course, herself. While they were busy feeding the sick men, the surgeon came. She at once faced him with, "You miserable, drunken, heartless scalawag, what do you mean by leaving these fainting, suffering men to go till noon with nothing to eat and no attention? Off with your shoulder-straps and get out of the hospital! I'll have them off in three days, sir." She was as good as her word. She made charges against him and he was dismissed. He went to General Sherman to complain. The General asked who made the charges. "Why—why, that spiteful old woman Bickerdyke." "Oh, well," said the general, "she ranks me. She has more power than I. I can't do anything for you."

A richly earned tribute was given to such women by Rev. Dr. Bellows, the chairman of the Sanitary Commission. He wrote from wide observation and experience. "A grander collection of women, whether considered in their intellectual or their moral qualities, their heads or their hearts, I have not had the happiness of knowing. They were the flower of their sex. Great as were the labors of those who superintended the operations at home, of collecting and preparing supplies for the hospitals and the field, I cannot but think that the women who lived in the hospitals, or among the soldiers, required a force of character and a glow of devotion and self-sacrifice of a rarer kind. They were really heroines. They conquered their feminine sensibilities at the sight of wounds and of blood, their natural antipathy to disorder, confusion, and violence. They subdued the rebel-

lious delicacy of their more exquisite senses. They lived coarsely and dressed and slept rudely. They studied the caprice of men to whom their ties were simply human — men often ignorant, feeble-minded, out of their senses, raging with pain and fever. They had a still harder service to bear with the pride, the official annoyance, the hardness or the folly, perhaps the impertinence and presumption, of half-trained medical men, whom the urgencies of the case had fastened on the service.

"Their position was always critical, equivocal, suspected, and to be justified only by their undeniable and conspicuous merits, their wisdom, patience, and proven efficiency, and the love and reverence they exacted from the soldiers themselves."

Though there was a vast amount of nursing during the war, nursing as a profession belongs to the last quarter of this century ; and a definite professional training is of comparatively recent date.

Professional Nursing

Miss Richards obtained a diploma as a trained nurse from the New England Hospital, Boston, in 1873, and is said to have been the first woman in America to graduate. In the same year Bellevue Hospital of New York opened a training school for nurses. A report of the condition of affairs at the Charity Hospital on Blackwell's Island, New York, in 1874, shows the need of trained nurses, as we now know them.

" In the fever ward (forty beds) the only nurse was a woman from the workhouse, under a six months sentence for drunkenness, who told the patients the story of a most shameful life." There were no chairs with backs in the hospital. Wooden benches were the only seats. Pillows were of chopped straw. In the fever ward the only bathing conveniences consisted of one tin basin, a piece of soap, and a ragged bit of cloth, passed from bed to bed.

When woman as a trained nurse arrived, all was revolutionized. Her natural love of order and abhorrence of filth would of themselves have caused a transformation, but when to this was added her skill in caring for the sick, all was changed. The attending physicians and practicing students felt the stimulus of a new presence. The lives of patients took on a new value.

Every well conducted hospital now has a training school for nurses as a part of its work. This department has been a blessing to patients in hospitals and homes. It has been of inestimable value also to physicians. They are relieved of anxiety as to the intelligent carrying out of their orders. The trained nurse follows the physician's directions as a soldier obeys the orders of his officer.

Some women purposing to study medicine have served for a time as nurses, and it is said that conduces to the self-reliance and independence of thought and action necessary for the physician.

Nursing in England

England was in advance of America in the founding of training schools for nurses. When the Crimean war closed, the grateful country sought to express its gratitude for the marvelous work of Florence Nightingale. The testimonial took the form of a cash subscription of two hundred and fifty thousand dollars. This she refused to take for her own use, but asked that it be devoted to founding a training school where others could be fitted to minister to suffering humanity in peace and war. The date of the opening of this school was 1860, thus antedating the work in America by about thirteen years.

Women of the South

It is no disparagement of the women of the North to say that their Southern sisters endured more during the civil strife, and bore it as bravely as did the Northern women, and when the war was over they had vastly greater difficulties to face. It was bereavement, plus poverty. Loved ones were gone; fortunes were gone; homes were in ruins.

We wonder that these women were not utterly crushed under the hard conditions. They were not accustomed to industrial pursuits, they knew nothing of self-support. They had been accustomed to the service of numerous slaves. They had been accustomed to give thought to things beautiful rather than things useful. Now, it was not a question of æsthetics, but of existence; it was a battle for bread.

For a time they were stunned, dazed, helpless. Gradually the vision cleared, the nerves steadied, and the women of the South rose in a self-reliance which surprised even themselves.

In many instances it was not merely self-support, but support of others.

The getting of an education was for a time out of the question for the girls of the home, but mother and daughters toiled that the boys might have educational advantages. Seldom has the world seen more heroic struggles and self-denial than among the women of the South in the days of the reconstruction. It was a terrible ordeal; a fiery trial. We deplore the condition, but good has come out of it.

Before the war, the women of the North were in advance of their sisters in the South in point of self-reliance and general development of all their powers. The women of New England and the West had been for many years winning their way educationally and industrially. They were less dependent upon husbands, fathers, and brothers. These developments extended over a considerable period.

After the war, new conditions in the South obliged women to take a greatly advanced position, and in a remarkably short period of time they took the place alongside the women of the North in commercial, industrial, and professional life.

Recent Advance

There was at first an industrial awakening in the Southland. Then followed an educational revival. Institutions of learning had lost their endowments in the general wreck, many buildings were in ruins, and instructors were dead or engaged in other lines of bread winning. With the awaking, funds were secured, buildings restored, and students came.

The woman of the New South lives in a larger world. She is occupied not alone with the beautiful, but with the useful, and she has made the useful beautiful. She is not less graceful than was her mother in the days before the war, but she is more vigorous. She has not less refinement, but more strength. Self-reliance has been learned in the hard school of experience. She has met new conditions, and has proved herself equal to them.

The woman of the New South has not come up to the measure of attainment in professional and industrial lines, but her development has covered a shorter period of time, conditions have been harder than in the North; and so her measure of attainment may be counted one of the most remarkable features of the century.

When the colony of New Jersey was founded the constitution granted

to all the inhabitants, under certain qualifications, the right of suffrage, irrespective of sex. This was a foregleam of the new day, but the clouds soon gathered and quenched the light. In 1807 the act was repealed.

Woman and the Ballot

The first convention for the consideration of Woman's Rights was held at Seneca Falls, N. Y., in 1848. A declaration of sentiments was adopted following exactly the form of the Declaration of Independence. "All Men" was substituted for "King George," and in the several items "he" refers to man instead of the king. We give a few of the specifications :—

"He has never permitted her to exercise her inalienable right to the elective franchise."

"He has compelled her to submit to laws in the formation of which she had no voice."

"He has withheld from her rights which are given to the most ignorant and degraded of men — both natives and foreigners."

"He has taken from her all right in property, even the wages she earns."

"He has denied her the facilities for obtaining a thorough education, all colleges being closed against her."

There were presented eighteen grievances, the same number as that in the famous document which it followed.

Two years later a national convention was held at Worcester, Mass. For the next sixteen years, that is, until about two years after the war, no decisive action was taken. There was much discussion and woman during the war was finding and filling a larger place. She was also discovering and using new powers of organization and administration. In 1866 the American Equal Rights Association presented to Congress a petition for woman's suffrage. Though denied, the work took on a more systematic and aggressive character. Conventions were held, literature circulated, legislatures were petitioned. Mrs. Livermore and Lucy Stone were admitted to the Republican Convention of Massachusetts as regular delegates. During the next few years the indorsement of several state conventions was secured for woman's suffrage. To

Worcester Convention

Wyoming belongs the honor of being the first to grant full suffrage to woman. Limited suffrage has been granted in many states. In some, they may vote on school questions only, in others on questions of taxes, if they are tax-payers, in others on all municipal questions. In twenty-nine of the states of the Union women enjoy some form of suffrage.

In 1870 the petit juries of Laramie, Wyoming, were composed of both men and women. It was a new departure and was watched with deep interest. Associate Justice Kingman put himself on record as follows: "For twenty-four years it has been an anxious study with me, both on the bench and at the bar, how we are to prevent jury trials from degenerating into a perfect burlesque; and it has remained for Albany county to point out the remedy and demonstrate the cure for this threatened evil."

Chief Justice Howe paid this tribute to the jury: "In eighteen years' experience, I have never had as fair, candid, impartial, and able a jury in court as this term in Albany county."

In 1893 the State Legislature of Wyoming adopted the following: —

Wyoming Resolution

Resolved, that the possession and exercise of suffrage by the women in Wyoming, for the past quarter of a century, has wrought no harm and has done great good, in many ways; that it has largely aided in banishing crime, pauperism, and vice from this state, and that without any violent or oppressive legislation; that it has secured peaceful and orderly elections, good government, and a remarkable degree of civilization and public order, and we point with pride to the fact that after nearly twenty-five years of woman suffrage, not one county in Wyoming has a poorhouse, that our jails are almost empty, and crime, except that committed by strangers in the state, is almost unknown, and as the result of experience, we urge every civilized community on the earth to enfranchise its women without delay.

Resolved, That an authenticated copy of these resolutions be forwarded, by the governor of the state, to the legislatures of every state and territory in the country, and to every legislative body in the world; and that we request the press throughout the civilized world to call the attention of their readers to these resolutions.

In Colorado, where women were granted the right of suffrage in 1893,

they have made their power felt in the purifying of municipal governments.

Status in Colorado

They have not sought office, but they gave the men who sought office to understand that they must break with the power of the saloon and gambling den element. They had talked and pleaded before; now that they had votes, their words needed to be but few and they were heeded.

When Utah came into the Union as a state in 1896, the full franchise of woman was included in the constitution. The country will watch with not a little interest the working of this right in a state where the Mormon women are so completely subject to their husbands.

The general results of the fifty or more years of struggle for the enfranchisement of women is thus summed up by Rachel Foster Avery: "There has been a great improvement in the legal status of woman. There has been a marked change in morals looking toward the same standard for man and woman. She has been admitted to most of the great institutions of learning. The various professions and business enterprises are open to her. In many cases these advantages, where they involved legislation to bring them about, were given as compromises to women asking enfranchisement, by men unwilling to grant the demand for that right, which, once gained and exercised, will guarantee to its possessors all other rights which may come through law."

During the preparation for the great Sanitary Fair in Chicago, 1863, Mrs. Livermore and Mrs. Hoge made some interesting discoveries as to the

Woman and Property Rights

property rights of women. They were arranging for the erection of a temporary wooden structure to be known as Manufacturers' Hall. The plans were drawn, the contract made, and the papers signed. The builders then inquired, "Who underwrites for you?" "What?" the women exclaimed. "Who indorses for you," he explained. "We wish no indorsers, we have the money in the bank, and will pay you in advance if you will draw the contract accordingly. We have more faith in you than you manifest in us," they replied. "It isn't a matter of faith at all," was his answer. "You are married women; and by the laws of Illinois your names are good for nothing, unless your husbands write their names after yours on the contract."

"Then let us pay you in advance," they said. "We have the money of our own earning and are able to pay you on the spot. Instead of a contract, give us a promissory note like this, 'In consideration of ——— dollars, I promise to build, for Mrs. Hoge and Mrs. Livermore, a hall of wood, etc.' Can't you do that?"

"The money of your earning belongs to your husbands by law. The wife's earnings are the property of her husband in this state. Until your husbands give their written consent, I cannot give you the promise you ask. The law must be respected."

This was to them an astonishing revelation. They had enlisted the whole Northwest in a gigantic money-making enterprise which netted nearly one hundred thousand dollars. They had money in the bank which they had personally earned and which they supposed was their own. It was an occasion of not a little chagrin when they discovered that their names on paper were as absolutely worthless as that of a minor child.

They also learned that they had no legal control of their children, that they were before the law as minors with these children, while all authority was vested in the husband.

Mrs. Livermore says she then registered a vow, that when the war was over, she would take up a new work, that of making law and justice synonymous for her sex, and she declares that she kept the vow religiously.

It should be said that Illinois was at this time considerably behind some other states, but the incident gives us a glimpse of what had been the property rights or wrongs of women in all the states.

Rhode Island took the lead in this reform as early as 1841 by giving to the wife, separated from her husband, and coming into the state as a resident, the sole ownership and control of her property. A few years later another law was passed, securing to the wife her own property, including her earnings, so that it could not be taken by the husband, nor for his debts. Massachusetts passed a similar law in 1845, and New York in 1848.

Beginning of Reform

The reform continued to spread until now in every state in the Union except Tennessee, the wife's property is secured to her.

Rights and responsibilities should go together. It should be noticed

that as an offset to the restricted property rights of married women which prevailed in former days, the husband was counted the legal guardian of the children and was liable for the support of the family. Probably most women are more willing to have granted to them the right to hold property in their own name, than to be held jointly liable with the husband for the support of the family. In some of the newer western states, the property acquired by either husband or wife during marriage is the joint property of both, and they are jointly liable for the support of the family. Their legal standing is a sort of partnership.

The mother's right to the guardianship of her children is recognized as equal to that of her husband in not more than six or eight of the states. Oregon, Washington, Nebraska, Kansas, Iowa, and New York are of that number.

As to the interest of the widow in the property of her husband, the laws are far from uniform, though a change has been made for the better in most states. The old law of dower was that the widow should have a life interest in one third of the husband's real estate. This has generally been changed so as to grant her an equal share of the estate, with power to dispose of it by will.

What we have said about property rights of women refers to married women only. Unmarried women have, during all this time, had the same rights of property as those enjoyed by men.

We glance at other lands. The Married Woman's Property Act was passed in England in 1882. She can now hold and transfer property, sue and be sued, the same as though she were an unmarried woman or a man.

In Europe

In Italy and Russia the wife's property is separately and solely her own. In Russia the wife has a completely separate legal existence. She has one advantage of her husband. He is obliged to support the family — she is not. In Italy she needs simply a power of attorney to enable her to act as a single woman in respect to her property. But she can carry on trade without her husband's consent.

Generally on the continent of Europe, there is recognized a common ownership of property, but the control is in the hands of the husband.

There is, however, this compensation. If the dowry of the wife is endangered or the husband's affairs are in a serious condition, the wife may have her property set apart for her out of the common purse.

A widow's rights in Europe are quite limited outside England and Italy. In France and Belgium, for example, while she may have her own share, the husband's property cannot come to her until his heirs to the twelfth degree have failed.

We began by citing the experience of Mrs. Livermore and Mrs. Hoge in Illinois. We give an epitome of the present laws as to the property rights of married women in that state.

Epitome of Rights

They may own in their own right real and personal property, sue and be sued, contract and incur liabilities the same as if unmarried, but they may not enter into or carry on any partnership business without the consent of the husband, unless abandoned by him or he is incapable of giving assent. Beyond the necessaries, the husband is not liable for the debts of the wife, except in case where he would be jointly liable if the marriage did not exist. The estate of both is liable for the family expenses, but the wife's separate earnings are her own. A surviving wife or husband takes one third of all the realty of the deceased, unless relinquished in due form. The husband and wife are put upon the same footing as to dower, and the estate of courtesy is abolished.

Oklahoma has taken advanced and it may seem radical ground. Neither husband nor wife has any interest in the property of the other. Either may enter into any engagement or transaction with the other or with any other person. Woman retains the same legal existence after marriage as before.

This century has witnessed heroic struggles and brilliant victories by woman and for woman, first, to secure an education, and then to become an educator.

Teaching

We are ashamed of the men of seventy-five and even fifty years ago, as we remember their contemptuous attitude toward woman in her thirst for a higher education and her desire to be an educator.

Woman is a natural teacher. She starts with certain capabilities which man can never acquire. Man has force ; woman has tact. Man reasons ;

so does woman; she also has intuition, which is quicker than reason. Man can drive; woman can draw.

With the admission of women to institutions of higher education on an equal footing with men, and the establishment of seminaries and colleges for women, the way has been won for woman to become an instructor in the higher and even in the highest branches of learning.

It is now generally conceded that one should have at least a high school education to teach a common school, and a college education to become a teacher in a high school, and a special university training to become a college instructor. Woman has met these requirements and secured the positions. The following tabulated statement for 1897–98 shows the present standing of woman as a teacher :—

TEACHERS EMPLOYED IN THE UNITED STATES.

	MEN	WOMEN
Common Schools,	131,750	277,443
High Schools (Secondary Teachers),	8,542	9,399
Colleges and Universities,	11,571	1,577
	151,863	288,419

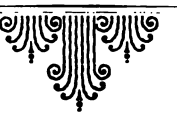
Women have won their way from the common school, where they outnumber men more than two to one, to the high school, where they still surpass men in numbers and equal them in efficiency. As we pass to the colleges and universities, we observe a marked change. But this is not surprising, as so large a proportion of the colleges are for men only, and it would hardly be expected that female instructors would be employed. The showing of 1,577 women instructors in the colleges and universities of the United States is of itself a mark of notable achievement.

The great field of education is thus occupied very largely by women, a total of 288,419, as against 151,863 men. To be sure they are largely in the common schools, and this is right, not that they are lacking in capability, but they are more needed where lives are in the formative period. If we could place all the elementary teaching in the hands of men, we would not. The heart of woman, fitted for motherhood, is best adapted to the training of young lives.

BOOK SEVEN

CONTRIBUTION OF WOMAN
TO
MODERN CIVILIZATION

A SERIES OF REVIEWS



SAPPHO.

Reproduced from a painting by Amberg, member of the Berlin Academy of Arts.

WOMAN IN LITERATURE.

ANY study of this theme must naturally divide itself into four parts: (1) the literary position of women in the classic ages; (2) in the continental nations of Europe; (3) in England; (4) in America. Let me, therefore, take up these four points in their due succession.

I.

Strange to say, during the classic period, feminine genius developed itself to a very high point, unsurpassed for a thousand years; and this through one woman, with the circle she summoned around her. Sappho (610 B. C.) grew up in the highlands of Lesbos, where women had more freedom and more culture than elsewhere, and where, by a most gratifying coincidence, they also made bread so admirable that it has kept its reputation for two thousand years. The Greek Archestratus, who wrote a book on cookery, said that if the gods were to eat bread they would send to Eresos — Sappho's birthplace — to buy it, and a traveler, Mr. C. T. Newton, who visited the village in 1865, reported the same receipt for bread as still followed.

The Greek Anthology mentions seven women who were as it says "divinely tongued." Of these Sappho was the recognized chief. Among the old Greeks, "the poet" meant Homer, "the poetess" meant Sappho. There flourished in those days, says Strabo writing a little before the Christian era, "Sappho, a wondrous creature, for we know not any woman to have appeared within recorded time who was in the least to be compared with her in respect to poetry." She and Alcæus — her townsman and possible lover — were the joint founders of the lyric poetry of the world. Pindar and Anacreon, Horace and Catullus, imitated their measures. Alcæus is the author of that noble poem translated by Sir William Jones and beginning "What constitutes a state." But of him, as of Sappho, only fragments remain, one of which is a line addressed by him to her,—

"Violet-crowned, pure, sweetly smiling Sappho."

Plato called her the tenth muse. Solon so admired one of her poems that he wished he might not die until he had learned it by heart. Legends

grew up around her in the hands of the Roman Ovid, living centuries later, for which it is now admitted that there is no ground; this being especially true since the work of the German Welcker under the title "Sappho Vindicated from a prevailing Prejudice." Bishop Thirlwall said of this book, "The tenderness of Sappho, whose character has been rescued, by one of the happiest efforts of modern criticism, from the unmerited reproach under which it had labored for so many centuries, appears to have been no less pure than glowing."

Of all modern poets, the one who has most highly praised the genius of Sappho is Swinburne, who says of her, "Her remaining verses are the supreme success, the final achievement of the poetic art," and says of his own translations, "I have striven to cast my spirit into the mould of hers, to express and represent, not the poem but the poet," and he describes her in his *Songs Before Sunrise*,

"O deathless, O god's daughter, subtle soul."

An admirable little volume of her poems, including every broken fragment of the text with a memoir with selected renderings and a literal translation, accompanied by the original, was published by David Stott, Oxford, in 1885, the editor being the late Henry T. Wharton. He paid the writer the honor of including in this volume the writer's own version of Sappho's most celebrated poem, the "Ode to Aphrodite," which is as follows: —

Beautiful-throned, immortal Aphrodite,
Daughter of Zeus, beguiler, I implore thee,
Weigh me not down with weariness and anguish,
O thou most holy!

Come to me now, if ever thou in kindness
Hearkenedst my words,— and often hast thou hearkened —
Heeding, and gliding from the mansions golden
Of thy great Father,

Yoking thy chariot, borne by thy most lovely
Consecrated birds, with dusky-tinted pinions,
Waving swift wings from utmost heights of heaven
Through the mid-ether;

Swiftly they vanished, leaving thee, O goddess,
Smiling, with face immortal in its beauty,
Asking why I grieved, and why in utter longing
I had dared call thee;

Asking what I sought, thus hopeless in desiring,
Wildered in brain, and spreading nets of passion —
Alas, for whom? and saidst thou, "Who has harmed thee?
O my poor Sappho!

"Though now he flies, ere long he shall pursue thee;
Fearing thy gifts, he too in turn shall bring them;
Love less to-day, to-morrow he shall woo thee,
Though thou shouldst spurn him."

Thus seek me now, O holy Aphrodite!
Save me from anguish; give me all I ask for,
Gifts at thy hand; and thine shall be the glory,
Sacred protector!

II.

The literary development of women on the continent of Europe has always been fragmentary rather than systematic. There has been no continuous recognition of the mental powers of the sex, except so far as it was seen in the universities of Bologna and Padua, recorded in the one case by Carolina Bonafede, and in the other by Napoleone Pietrucci. The most remarkable instances of prominence in these cases were those of Laura Catherine Maria Bassi (1711-1778) and Clotilda Tambroni. The former of these on April 17, 1732, held a public dispute on philosophy in the Latin language at Bologna and in the May following submitted herself to philosophical examination, after which the faculty invested her with the official gown and crowned her with a silver crown. The senate of the city settled a pension upon her. She married Dr. Veratti. She bore a large family, was an admirable housekeeper, and was appointed by the university to be professor of experimental philosophy, in which she had carried on for twenty-eight years, in her own house, a course of investigations.

Clotilda Tambroni (1758-1817) was born at Bologna and learned Greek by listening to the lessons of a celebrated scholar, Professor Aponte, who lodged with the Tambroni family. By his influence, she was, while quite a

girl, appointed teacher of Greek in the junior department and afterwards became a full professor. Several other ladies of distinction received honors from the same university, and the intellectual position of medieval women in Italy was doubtless higher than that enjoyed by them anywhere else.

It is a curious fact that during the Augustan Age of France, that of Louis XIV., the person whose style has on the whole best borne the test of time was a woman writing letters to her daughter. Other letter writers of that time, then praised to the skies, such as Voiture and the elder Balzac, are now unreadable and forgotten. But those of Madame de Sévigné (1627-1696) are still read and translated, and furnished in England at a later period the unquestioned model of those of Horace Walpole and Lady Mary Wortley Montagu. Like Walpole she painted by single touches and gave immortality to trifles. Her literary judgments have sometimes not been confirmed, as where she said of Racine that he would prove but a passing flavor like that of coffee, "*Il passera comme le café*"; and she shows an unfeeling and almost cruel nature in the amusement she often extracts from the misfortunes of others. Her letters were not intended for publication and actually did not appear until thirty years after her death, in 1696, and there is not in literature, perhaps, so remarkable an instance of permanent fame attained without conscious effort for the purpose.

Another brilliant French woman, Mademoiselle de Scuderi, or Scudery (1607–1701), was one of the long series of women who have contributed to the literary reputation of men by writing books under men's names. The interminable novels which bore the name of Scuderi were known even at the time to be the joint product of herself and her brother, George. But it became gradually known that she wrote them nearly all, and that her brother locked her up in her room to write them while he went about his amusements. Among these books were, *Artamène*, *Clélie*, *Le Grand Cyrus*, and *Ibrahim*. She was chosen a member of the Academy of Padua, Christina of Sweden sent her her picture, and she was pensioned by both Cardinal Mazarin and Louis XIV. It happened to her once in traveling that she and her brother discussed at an inn whether the hero of the story should die by poison or by the sword and when the brother said, "Not quite yet, we can dispatch him when we please," some eavesdroppers

reported it to their host who called the police and the novelists were sent back under a strong escort to Paris. No woman of her period contributed so much by her writings to relieve the monotony of life in many a solitary castle.

Anna Maria Schurmann (1607–1678), a German contemporary of Mademoiselle de Scuderi, was one of the traditional marvels in the way of learning. In early girlhood she learned more or less of music, painting, sculpture, and engraving, succeeding equally well in all, and it is recorded that she made artificial pearls so like natural ones that they could be distinguished only by pricking them with a needle. She wrote and spoke Latin, Greek, Hebrew, French, English, and Italian like her own language and had studied several Oriental languages. She corresponded with scholars all over Europe and wrote an essay, *De Vitæ Humanæ Termino.* She became a convert of the celebrated mystical writer Labadie and wrote in defense of his opinions.

Madame Dacier (1651–1720) was the great translator during her period, and her versions are still quoted. They included Plautus, Terence, Aristophanes, Plutarch, and Homer, but she was shy of discussing matters of scholarship and when asked for her name for a learned album added to it a sentence from Sophocles, "Silence is the ornament of women."

Madame Deshoulières (originally Mademoiselle de la Garde) (1634–1694) was another feminine member of the Padua Academy and an accomplished scholar in various modern languages, besides having acquired some scientific knowledge. Her husband served under the great Condé and took an active part in the civil wars of the Fronde and she was herself imprisoned on one occasion for eight months. She wrote many pastoral poems which were admired by the most cultivated Frenchmen of the time, the two Corneilles, Fléchier, Quinault, and La Rochefoucauld. Her daughter also took a prize for poetry at the French Academy against Fontenelle.

Madame Guyon, best known as the friend of Fénelon and the founder of the sect of Quietists (1648–1717), was a singularly noble and lovable French woman who composed many religious books and had much persecution to undergo, being repeatedly tried, imprisoned, but usually acquitted. She left nearly thirty volumes of writings, but is best remem-

bered by her hymns, which were singularly elevated and beautiful. Some of these were translated by the poet, Cowper, and the best remembered are perhaps that beginning "O Thou by long experience tried," and that peculiarly graceful one whose first verse is —

"Sometimes a light surprises
The Christian while he sings.
It is the Lord who rises
With healing on his wings.
When comforts are declining
He grants the soul again
A season of clear shining
To cheer it after rain."

Madame de Genlis (1746–1830) was one of the most prolific authors of her time and one of the ablest, and, while acting as governess in the family of the Duke of Orleans, wrote many books which were translated into other languages and had a wide circulation. These were, for instance, *The Tales of the Castle* and *The Theatre of Education*, which were quite familiar to American children half a century ago. They are still both forcible and readable, and her views of education were far in advance of her period.

Madame Roland (1754–1793), whose name as preserved by her memoirs will keep her longer in memory than any of those yet mentioned, used to read *Plutarch's Lives* when nine years old and carried them to church with her for secret perusal, thus forming herself upon them and marrying the man in all France who was most like to one of them, Monsieur Roland, a leader of the Girondist party. When minister of the interior, he lost his post because of a letter of remonstrance to the king which was in reality written by his wife, and when protesting against the Reign of Terror they fell victims to it. She was thrown into prison and there prepared her memoirs, which are likely to be among the immortal books. Her remark when she passed beneath the statue of Liberty on her way to the scaffold, "O Liberty, how many crimes are committed in thy name!" will hold its place among historic quotations. She died at thirty-nine, and a few days after the body of her husband was found in a sitting posture beneath a tree, stabbed to the heart by himself, with a paper pinned to his garments, saying that he could not live without her.

The most distinguished of women writers in France, and perhaps in all history, was Madame de Staël (1766–1817). She was the daughter of a celebrated banker, Monsieur Necker; and instead of being educated in a convent, like most French girls of her period, she was brought up in her father's house, and accustomed from childhood to a highly intellectual society. This cultivated her mind and gave her an especial interest in political questions, which was further developed by her early marriage to the Baron de Staël Holstein, Swedish Ambassador at the Court of France. She took an active part in public affairs and, though a republican, published a powerful defense of Queen Marie Antoinette. She lived in Paris under the Republic, and exerted much public and private influence. Incurring the wrath of Napoleon, she was banished for a time, and it was said of her by the conqueror, "What does the woman want, does she want the money the state owed to her father?" and she replied, "The question is not what I want, but what I think." This was the first instance in the history of Europe, perhaps, when a woman's thoughts, apart from her personal influence, were recognized as forces in the political world. Her best known books were the two founded on her visits to Italy and Germany, *Corinne, ou L'Italie* and *L'Allemagne*. She had some personal vanities and peculiarities, but no one can read her works even at this day without recognizing their remarkable power.

Perhaps one of the most eminent German women, intellectually speaking, was Rahel or Rachel Varnhagen von Ense (1771–1833); the same whom Whittier describes as "the blue-eyed German Rahel," although she was unhappily a Jewess and had brilliant black eyes. She knew and corresponded with most distinguished Germans of her time, had great wit, originality, and truthfulness, and made herself a ministering servant to all sufferers during the war period at Berlin in 1813 and the terrible pestilence in 1831, when she exclaimed triumphantly, "My whole day is a feast of doing good."

As Whittier paid tribute to her so did Emerson to Bettina Bretano (1785–1859), of whose correspondence with Goethe he says that at one time he hardly needed any other book. That with her friend Günderode was equally fascinating to the readers of half a century ago, and was charmingly

translated in part by Margaret Fuller, the work being afterward completed by Mrs. Minna Wesselhoeft. These books were such a delight to the writer in his youth that he may be in danger of overrating them, but their memory led him in later years to spend several happy days upon the Rhine in searching out the haunts which Bettina loved and the scene of Günderode's tragic death.

Marie Aurore Dudevant (1804–1876), best known as George Sand, held once a literary standing which is now somewhat impaired by a change of literary taste, but the beauty of her style is still conceded and her novel of *Consuelo* was considered, fifty years ago, to be one of the epoch-making books. Her free and somewhat daring mode of life created a suspicious feeling toward her stories such as they hardly justified, for when tried by more recent French standards they are delicacy itself. Perhaps those that are simplest and sweetest in their tones, as, for instance, *La Mare au Diable*, will outlast any of her more elaborate efforts.

III.

The literary development of women in England, coming later than in Italy and Germany, proceeded much more rapidly, as did the provisions for their education. Dr. Johnson, the intellectual monarch of the last century, compared the manifestation of intellect in women to the figure of a dog dancing on his hind legs; he does not do it well, but we are surprised that he can do it at all. Yet our best insight into Dr. Johnson himself is attainable, not so much through Boswell, as through two of his female friends, Mrs. Thrale and Madame D'Arblay (Fannie Burney). It was seven years after his death, moreover, that the first definite plan for the intellectual position of woman was made by Mary Wollstonecraft — afterwards the wife of William Godwin — in 1791. This was, in reference to its subject, an epoch-making book. Its author (1759–1793) had a remarkable career and produced a varied literature; her *Historical View of the French Revolution* gave her a place among the strong thinkers of the day and her *Letters from Norway* had a charm in their descriptions of nature, in which department they then found no equal in English literature. All these were written before her marriage with Godwin. Her only daughter, Mary

Wollstonecraft Shelley, will always be identified in fame with her gifted husband, and her novel *Frankenstein* gave her a reputation which her series of later romances did little to justify.

There appeared afterwards, in rapid succession, a remarkable series of English women of whom the most gifted are now seen to have been, in their respective departments, Jane Austen, Harriet Martineau, and Mary Somerville.

There is something remarkable in the steady and increasing recognition of fame in the case of Jane Austen (1775–1817), beside the obviously waning literary reputation of Miss Burney and Miss Edgeworth, both of whom outshone her in their day. Scott, it is true, always placed her above her rivals while she herself modestly undervalued the little piece of ivory, as she said, on which she worked so hard. Her fame, after all, illustrates the fact that the highest work of fiction is to create character rather than plot. A person like Jane Austen, who can introduce us, for instance, to a family of five sisters, not one of them very remarkable, but so perfectly individualized by her, that, on turning the page, we can recognize without being told which sister made a certain remark or did a certain act — such an author vindicates in the highest sense her claim to the title of artist and her work may truly be called creative. Tried by this sole test, Jane Austen unquestionably stands very near the head of the world's literary workers and her fame rests on sure grounds.

The name of Harriet Martineau (1802–1876) was identified with the great moral reforms and social development of her day; and Lord Brougham, who was regarded for a time as the leading intellect of England, designated her as the most intellectual woman of her period, and encouraged her to write pamphlets and stories illustrating the most important points of political economy. Her *Eastern Life* was, in its time, the best picture of Oriental travel, and her *Life in the Sick Room* was a heroic delineation of the power of self-control and patience. Her *Letters on Man's Nature and Development* somewhat impaired her influence, as being written partly under the leadership of Mr. H. G. Atkinson, a man who did not, unless through her, greatly influence mankind; but she was to the end of her days a powerful reformer and also a good hater.

The career of Mary Somerville (1780–1872) is profoundly interesting, as read in her own recollections. She had in childhood no opportunity of scientific knowledge, but on being present at a card party in Scotland, found in an illustrated magazine of fashions an algebraic problem which determined the whole course of her life ; and thenceforth, under all obstacles, she followed up the subject. Her father only discouraged her and predicted that the study would drive her mad. She was married young to a husband who took no interest in science and had a contempt for the intellect of women. Her own family considered her eccentric and foolish, but her second husband was devotedly kind and generous and rejoiced in all the scientific honors she subsequently obtained. Her works, *Connexion of the Physical Sciences*, *Mechanism of the Heavens*, and *Physical Geography*, went through many editions.

Elizabeth Barrett Browning (1806–1861) led a life very exceptional in various ways. Her mind was disciplined by an unusual education and her character by prolonged illness, but she married most happily and the high water mark of her poetry is shown in love sonnets to her husband, the *Sonnets from the Portuguese*. Spending most of her married life in Italy, she devoted herself with enthusiasm to continental politics and, rather to the surprise of the most of her admirers, was in sympathy with the short-lived career of Louis Napoleon. Her longest poem, *Aurora Leigh*, was full of profound sympathy with the wrongs of her sex, and drew from the first of living English poets a praise like that which he bestowed on Sappho. He says of her : —

"No English contemporary poet by profession has left us works so full of living fire. Fire is the element in which her genius lives and breathes ; it has less hold on earth than Tennyson's or Browning's or Miss Ingelow's, and less aërial impulse, less fantastic or spiritual aspiration, than Miss Rossetti's. But all these noble poets seem to play with life and passion like actors or like students if compared with her."

The high water mark of prose writing among English women was undoubtedly attained by Mrs. Cross, who wrote under the name of George Eliot (1819–1880). She was educated at home, except for a year's residence as governess at Geneva, became an assistant editor of the *Westmin-*

ster Review and was first known as a writer of fiction by her *Scenes of Clerical Life* (1858). She afterwards wrote *Adam Bede*, *The Mill on the Floss*, *Silas Marner*, *Romola*, *Felix Holt*, *Middlemarch*, and other works of which *Middlemarch* was probably the maturest and best. Sharing with Miss Austen the power of creating individual characters, she reached far greater depths and one of her poems, "O May I Join the Choir Invisible," would alone secure to her a lasting fame.

IV.

Following out the plan already indicated under which mention has only been made of those attaining the higher degrees of excellence, it needs only to be said that in the early period of American life literature was wholly subordinated to theology among women as among men, and while an extraordinary influence was exerted by the former sex, as in the case of the celebrated Anne Hutchinson, it did not embody itself in literature, and those women who early engaged in literature, as Anne Bradstreet and Phyllis Wheatley, left little that was valuable behind. Miss Sedgwick, Miss Leslie, and above all Mrs. Lydia Maria Child, gained afterwards a wide though not permanent reputation ; and all were eclipsed by the extraordinary success of *Uncle Tom's Cabin*, the production of Mrs. Harriet Beecher Stowe (1811–1896). She was the daughter of the Rev. Lyman Beecher, D.D., and the wife of Prof. Calvin E. Stowe. Her life upon the western border had brought her closely in contact with slavery, and after she had removed with her husband to the little town of Brunswick, in Maine, she wrote, amid the cares of her own nursery, a book which was within a year or two more widely read and in a greater variety of languages than any book that had ever appeared within the history of the world. The publishers had put little faith in it and wished her to share the expense of printing it, but ten thousand copies were sold in a week, and according to Mrs. Stowe's own statement, perhaps a little exaggerated, three hundred thousand copies within the year. Within eight months twelve shilling editions were issued in London. There were in all forty English editions, and there was in the British Museum, some years since, a collection of versions in twenty different languages and sometimes from six to ten different trans-

lations in the same language. It cannot be said that this success was due to the subject only, for both Harriet Martineau and Richard Hildreth had written anti-slavery novels, but the comparative mediocrity of Mrs. Stowe's other work shows that the theme at least helped the work of the author. Various books by other authors, also mediocre, as *The Lamplighter* and *The Wide Wide World*, also followed in the path of success; but no other American woman can be said to have achieved a permanent name in fiction until the writings of Miss Mary E. Wilkins (1862), who has dealt with the oft-told story of plain New England life with extraordinary success, and who occasionally, as in her *Jane Field*, exhibits a grasp which fairly entitles her to rank among the great artists. Among other successful American writers of fiction may be mentioned Miss Sarah Orne Jewett of Massachusetts, Miss Mary N. Murfree of Tennessee, the lady who writes under the name of Octave Thanet (Miss Alice French of Iowa), and Miss Grace King of New Orleans.

It is a singular coincidence that the two American women who stand highest in poetic genius should have been born within a few years of one another in the same little New England town, Amherst, Mass. One of these, Helen Maria Fiske (1831–1885), was the daughter of an Amherst professor and the wife of an army officer, Captain Edward Hunt, though all her literary development occurred after she became a widow. The other, Emily Dickinson (1830–1886), who was the daughter of Edward Dickinson, the treasurer of Amherst College, led a peculiarly shy and secluded life, so that only one or two of her poems were published during her lifetime. In both cases, therefore, there was something abnormal in their literary fame, although Mrs. Hunt had lived in various places, had traveled much, had a wide acquaintance, and was, when compared with Miss Dickinson, an experienced woman of the world. Her poems sound a depth of passion and analysis equaled by no other American woman, but she was best known by two prose works, *A Century of Dishonor* and *Ramona*, both devoted to depicting the wrongs of the American Indian. In later life she became the wife of Mr. William S. Jackson and resided with him in Colorado, but died in San Francisco.

Emily Dickinson wrote no prose, except some remarkable letters which

were published after her death, but her shy and mysterious poems, always short and full of the most elevated and ideal thoughts, achieved unexpected popularity and had, strange to say, a wider circulation than those of any contemporary poet.

Next to these two authors in poetic ability and surpassing both in standard of skillful execution and also in transatlantic fame is Louise Chandler Moulton (1835) of Boston. Prolonged residence in London has given her a much wider personal acquaintance, has given her work more direct publicity, than belonged to either of those just mentioned and, since their decease, she undoubtedly stands at the head of women poets in America. With her should, however, be linked a woman of singular social brilliancy and varied experience, Mrs. Julia Ward Howe (1819), whose permanent literary fame is likely to rest upon a single poem, "The Battle-Hymn of the Republic," which owes its fame largely to its connection with the most popular war song of the civil war, although mainly to the ardor and fire of its execution. The number of American women writers is now very large and constantly increasing, but it may be that those whom we have mentioned are the ones who, tried by the standard of permanent fame, have accomplished the most for their country.

We have made no effort to go beyond the leading names of those who have attained to fame among literary women. It may be said of them as a whole that their development has been broken and unequal, not merely through the varying influences of different races, but through the interruptions of war and the lingering prejudice against their work. Enough has, however, been produced at almost every period to show the still greater results that might have followed from a more generous recognition and a more systematic culture. All modern society has, until a very recent period, been incredulous and repressive in dealing with intellectual women, and it is a satisfaction to think that it is in the English-speaking nations as a whole that more sympathy has been bestowed on them and more justice has been done their just claims.

WOMAN'S ACHIEVEMENT IN INVENTION AND SCIENCE.

AT the centennial celebration of the American patent system held in Washington city in April, 1891, the Honorable Carroll D. Wright of Massachusetts, in an address on The Relation of Invention to Labor, said these words: "The age of invention found its birth in the development of spinning and weaving, and as these two arts lay at the very foundation of the industrial arts of the ancients, so they are the basic arts of the modern system of industry." The inspiration that led to the celebration of the beginning of the second century of our American patent system was a happy one, for it gave opportunity for the description of the development of invention in its many phases by masters in the various divisions of knowledge.

Conspicuous among the papers presented on that occasion was one by Professor Otis T. Mason. This eminent student of mankind has given many years of his life to the study of the rich stores of objects that have come to the National Museum from all parts of the world, and from these he has worked out the evolution of many of our household implements, so that there was none more competent than he to tell of the Birth of Invention. He sees the beginning of the cradle "when the savage woman a century or two ago strapped her dusky offspring to a rude frame and hung it upon the nearest sapling for the winds to rock," and the ocean steamer, with skin of steel drawn over ribs of like material, he traces to the Eskimo's framework of driftwood or whale's rib, over which is stretched a covering of sealskin.

From this paper grew his valuable book on *The Origin of Inventions*, and in it he writes: "There is no reason to doubt that the very first women were weavers of a crude kind, and that the textile art has been with us always in one form or other." And so it is evident that our oldest invention, that of weaving, had its origin with woman.

It is not difficult from this beginning to show how primitive man, occupied with the necessity of providing his family with food, became proficient in the arts of hunting and fishing, while the care of the household was left

to the wife, from whom came the inspirations that have given to us our modern civilization. Indeed, within the memory of most of us, in that part of the country which was called the Great West, could be seen the Indian woman fashioning the pottery of which "no tool but a woman's delicate fingers has touched the gracious surface," or weaving the blankets that rival the rugs of the Orient in the richness of their coloring, or making the baskets that are now so eagerly sought for by lovers of the beautiful and curious. From a desire to make the objects more beautiful she sought and found inspiration "in the vivid flash of lightning, the fleecy clouds, the seed pods of plants, the ripple of a stream, the scale of a fish, the graceful interlacing of twigs and stems, and the flight of birds across the sky." Woman's interpretation of nature furnished her with designs for decoration, and thus the art-instinct began to manifest itself in mankind.

From primitive woman to the present, the time is long, and, although we can trace without difficulty the origin of many arts to woman, still it is also true comparatively few inventions have been made by them. Says a recent writer: "None, indeed, which have involved difficult considerations have come from women in this or other countries," and in explanation of this fact he adds: "This limitation is doubtless due to the very narrow range of education and employment in that sex." It would be too much to claim for woman, that she possessed the same mental temperament as man, and therefore the mechanisms of invention have usually been devised by him.

We can, however, rightly and proudly claim that the inspiration from which many important inventions have come had their origin with woman. It was James Hargreaves, an unlettered and untutored hand-spinner and weaver, who, watching his wife at the spinning wheel in their cottage, took the hint from her nimble fingers and invented a machine which he then called the Spinning Jenny.

The Hon. Benjamin Butterworth, who was commissioner of patents, said: "Whitney's cotton gin contributed more for the convenience and comfort of mankind than was derived from the aggregated labor of every workman in his state for five years." That the invention of the cotton gin was inspired by a woman is well known. At a gathering of gentlemen at

the home of the widow of Gen. Nathaniel Greene, near Savannah, Georgia, the desirability of inventing a machine that would greatly facilitate the cleaning of cotton was mentioned. "Send for Mr. Whitney," said Mrs. Greene, "he can make anything." Whitney studied the subject and the cotton gin was the result.

Senator Daniel of Virginia wrote: "Woman's intuitions are proverbial; when she turns them to mechanical invention the possibilities of achievement surpass the scope of prophecy." On May 5, 1809, Mary Kies received for an invention of "straw weaving with silk or thread," the first patent issued to a woman by the United States Government. Mrs. Mary S. Lockwood, in commenting on this patent, said: "It is a short road back to the primitive woman who found the warp and woof for mat and basket in the waving grasses, palms, and calamus surrounding her door." It was not until six years later, on July 21, 1815, that a second patent was granted to a woman and then the invention was a "corset." Mary Brush was the name of the inventor. Prior to 1850 there were only thirty-two patents recorded as being issued to women, and of that number two were for corsets and one for a sheet iron shovel. From the list of titles of inventions published not much information can be gleaned, but we note that in 1845 Sarah P. Mather is credited as being the fortunate inventor of a "submarine telescope and lamp."

During the decade of 1850–60, twenty-three patents were issued to women by the United States Patent Office. No. 6423, issued to Agdalena S. Goodman of Duval County, Florida, for an improvement in broom brushes, is said to be the first patent given to "a native born American woman." The titles given for these years include a baby-jumper, lady's skirt, clothes frame, door-lock, fountain pen, and composition for kindling fires.

Having demonstrated her right to obtain the deserved recognition of her inventive skill from the National Government, woman at once began her active competition with man in that domain. It is not surprising therefore to find in the records of the ten years that followed 1860 a large increase in the number of names of women among the successful inventors of that period. The entire number of patents granted to women during the time mentioned was two hundred and sixty-seven, or more than ten times

as many as were issued to women during the previous decade. Obviously it will be impossible to attempt any account of the inventions of this period, but in the list of their titles the word improvement begins to appear more and more frequently, and there were patents granted to women for an improvement in reaping and mowing machines, in locomotive wheels, in reducing straw and other fibrous substances for the manufacture of paper pulp, in heating stoves, and in corn plows. Many of these improvements refer to special articles of woman's dress, and so there are improvements recorded in corset skirt supporters, in hair crimpers, in ladies' hoods, in ladies' paper undersleeves, in hoop skirts, in headdresses, in combined corsets and bustles, and a rouge pad.

During the quarter of a century that followed, the number of patents granted to women increased more than tenfold, and in the lists published that extend down to March 1, 1895, there are recorded about thirty-five hundred patents and designs that were granted to women. Since that time, that is, during the past four years, fully five hundred more patents have been issued to women, thus swelling the entire number to more than four thousand.

In the list issued by the Patent Office for the period between October 1, 1892, and March 1, 1895, the patents granted to women were arranged in definite groups, and from that classification we take the following summaries, which indicate the kinds of things that women have invented. Under agricultural implements there were fifteen patents granted, including one each for a harrow, a rake, a digging machine, and a wheel cleaner. There were nine art appliances patented, and six baby carriers, including a nursery case for children's carriages. Four barrel attachments and two bicycle attachments follow, and then come twenty-two building appurtenances of which eight were varieties of fire escapes. There were two bottling apparatus, six boxes and baskets, and three under clock and repairing. The class culinary utensils included one hundred and two patents, among which may be mentioned the following titles: Stove hood, cooking kettle, meat broiler, bake oven, sliding drawer, shield for baking ovens, detachable handle for coffee pots, dough raiser, batter dropper, egg tester, milk pan cover, combination beef mangler, invalid's hot tray, pot for preserv-

ing provisions on ice, and mayonnaise mixer. Under educational appliances there were fifteen, and for flowers and plants five patents were granted. Furniture and furnishings yielded no less than fifty-three patents, many of which were combination articles, such as combination trunk, bureau, and writing table, combination book rest and table, or stand, arm and waist rest, school desk and organ combined, knee desk and reading stand, combined folding table and bed, and combined baby tender and crib. Thirty-one patents were issued to women for heating apparatus, while there were only three for horseshoes, and all to the same woman. Under medical appliances there were twenty-three ; under motor, three, one of which was a windmill or wind motor ; under musical apparatus, six ; under plumbing, three ; under preserving and disinfecting, two ; under printing and binding, five ; and under railway appliances, eight, with one for a railroad car and one for an attachment for unloading box cars. Screens and awnings yielded six, while sewing and spinning were productive of thirty patents, most of which were improvements or attachments for sewing machines. Under stationery there are recorded nine patents, and under theatrical apparatus four titles are given, one of which is for an artificial leg for theatrical purposes. Toilet articles are more numerous, and among the eleven titles are, a toilet vaporizing apparatus for the complexion, a face mask for treating the skin, two hair curlers, a curling tool, and a pin curl. Twenty-seven toys and games were credited to women during the period mentioned, and the titles show a game table for soap bubbles, a composition for blowing soap bubbles, and a marble shooting toy. Of trunks and bags there were seventeen, including a combined trunk and couch, a collapsible trunk, a knockdown case, and a convertible or combined bath tub and traveling bag, while only six were recorded in the class of typewriters and appliances. Under washing and cleaning we find no less than fifty-three titles of inventions ; but the longest of all the groups was naturally that of wearing apparel, of which there were one hundred and thirty-two patents issued, and of that number forty-six were for various kinds of woman's underwear and their fastenings. The miscellaneous class, comprising twenty-seven titles, included a thermometer scale, a cigarette holder, a centrifugal screen, a burial apparatus, and a clamp joint.

This list has perhaps been over long, but it will have served its purpose if it demonstrates as clearly as it should that thus far the inventive genius of woman has manifested itself chiefly in devising improvements of the minor articles of life. Those things that pertain to the home, both in the drawing room and in the kitchen, have received her consideration, and she has added largely to the comfort of our everyday life by her ingenuity.

At the World's Fair held in Chicago in 1893, there was a special collective exhibit of the inventions made by American women, and the models of three hundred and thirty-five inventions were shown. The character of that exhibit has been well described by Mrs. Candace Wheeler, who wrote: "The exhibits were sufficiently varied to excite surprise at the new direction in which women have chosen to exercise their artistic ability, and so excellent is the application of principles of beauty as to warrant the belief that the best era of art manufacture has fairly begun."

It is to the realization of this belief that we confidently look forward, for in the domain of art manufacture woman is easily supreme. In it she will find her best and surest place as an inventor.

In passing from invention to science, the field broadens, and the opportunities for success are greater. There are no heights to which a woman cannot soar in science. A natural predilection for a given study combined with education, and the opportunities in this direction are practically unlimited, are quite sufficient to begin with, and then comes the more difficult, but by no manner of means insurmountable, task of finding a suitable environment. The wonder is, to my mind, that there are not more great women scientists in the world. Women, as well as men, are ambitious to secure fame, and in no way can that precious bauble be so easily obtained as by contributing some valuable discovery to human knowledge.

There have been some great scientists among women. In the remote past, Mrs. Henrietta I. Bolton tells us that Miriam, the sister of Moses, was "learned in the sciences, and invented the *bain-marie*, the double boiler of our kitchens, which still bears her name."

As is well known, the universities of Italy early gave women every opportunity of acquiring knowledge and rewarded those of preëminent ability by calling them to professorial duties. In more recent years we

have had the storming of the doors of the great universities of Europe by women eager to study. One by one, these institutions have succumbed to woman's persistence, and in continental Europe it is now possible for a woman to obtain an education equal to that of a man, in all branches of science. Conservative England still denies equal rights to the gentler sex in the venerable colleges of Oxford and Cambridge, while in our own country Radcliffe and Barnard on the one hand, and Smith and Vassar on the other, are typical of the many institutions where every opportunity is afforded to women who desire to learn. The sad story of Sophie Kowalevsky, so recently given to the world in book form, deserves special mention in this connection, for it tells how one woman overcame all obstacles and persisted until the world crowned her with honors, such as are accorded only to the very great. As a distinguished mathematician her name will always remain with us.

No one, so far as the writer knows, has yet collected a complete list of the women of our country who have become distinguished in science, but there are a few names that must he referred to, for they illustrate the possibilities of success that are attainable.

Medicine deserves a passing word, for in the art of healing woman has indeed won laurels. Among the very many who have achieved distinction may be mentioned Dr. Clemence S. Lozier, who received her doctor's degree in 1853, and of whom it has been said: "In the surgery required by the diseases of women she showed remarkable skill, and performed many capital operations." Dr. Mary Putnam Jacobi was the first woman admitted to the Ecole de Medicine in Paris, where she was graduated in 1871, and she won the Boylston prize at Harvard in 1876. Dr. Jacobi was also the first graduate of her sex at the New York College of Pharmacy, and now there is scarcely a college of pharmacy in the country that does not contain young ladies as members of its classes, while drug stores conducted by women who are graduates, exist in nearly every city. It should also be remembered that Dr. Anita Newcomb McGee, the brilliant daughter of America's first astronomer, as acting assistant surgeon in the United States Army, selected the trained women nurses for both the army and navy service during the Spanish-American war. If woman is born "to soothe

and to solace, to help and to heal the sick world that leans on her," then all credit is due to the noble women who, like Miss Annie Wheeler, have left homes of comfort to succor the unfortunate victims of war.

Science is commonly divided into the physical and natural branches, each of which has many followers devoted to its pursuit. It is conventional to begin with mathematics as the first of the physical sciences, and a worthy example of a woman who has gained a high reputation for herself in that branch is Mrs. F. Franklin of Baltimore, Md. As Miss Christine Ladd, she graduated from Vassar late in the seventies, and having shown a predilection for mathematics she was invited by the authorities of Johns Hopkins University to continue her studies there with all the privileges and emoluments of a fellow, save only the name. She devoted herself to the development of the new specialty of algebraic logic, and has published papers of uncommon merit in the *American Journal of Mathematics.*

In astronomy the career of Miss Maria Mitchell serves to demonstrate the possibilities of success in that science, although she herself modestly claimed that she "was not born with much genius, but with great persistency." During the lifetime of Henry Draper his wife's name was given as his assistant at the little observatory at Hastings on Hudson and right loyally has she shown her interest in astronomy by her valuable contributions to the work at Harvard carried on as a memorial to her husband. The sudden death of the astronomer, Richard A. Proctor, resulted in the taking up of his unfinished work by his daughter, Miss Mary Proctor, who has on frequent occasions presented acceptable papers before scientific societies. The famous Klumpke sisters have attracted much attention. Miss Dorothea Klumpke won her way into the Astronomical Observatory in Paris over half a hundred Frenchmen who were anxious to secure the appointment. She now has charge of the department which computes the measurements of the stars in the Paris belt.

For a quarter of a century there have been young women working side by side with their brothers in the chemical laboratories of many of our American universities, and the names of more than a dozen women who are following that science are given in the Directory of the American Chemical Society. Perhaps the best known woman chemist in the United States is

Mrs. Ellen H. Richards, who since 1873 has been connected with the Massachusetts Institute of Technology, and for part of that time has been in charge of the woman's laboratory of that institution. Although she claims as her specialty the analysis of water, still she is best known for her contributions to the chemistry of foods and of cooking and cleaning. Many women, like Mrs. Helen Abbott Michael, began careers of much promise only to succumb to the almost inevitable marriage.

No name of a woman who has won special distinction in the branches of geology or paleontology occurs to the writer, although it is well known that Miss Florence Bascom of Bryn Mawr College is not only a fellow of the American Association for the Advancement of Science, but also the only fellow of the Geological Society of America. A single paper by Miss Mary A. Fleming was read before the section devoted to these subjects at the meeting of the American Association held in Columbus in 1899. In geology and especially in paleontology excellent opportunities are available in which women might easily win high honors as specialists.

In zoölogy excellent work, both in the field and the laboratory, has been accomplished by women. Miss Florence A. Merriam has done valuable field work as an ornithologist in California, Utah, Arizona, and in the East and South. Doubtless her inspiration for work in natural history came largely from her able brother, Dr. C. Hart Merriam, the chief of the U. S. Biological Survey, under whose direction a portion of her work was done. As a representative woman who has been successful as a worker in the laboratory, mention may be made of Mrs. Susanna P. Gage of Ithaca, N. Y., who, both alone and in association with her husband, Prof. Simon H. Gage of Cornell University, has contributed many papers, the result of much investigation, to scientific literature on the specialties of histology and embryology. Miss Mary J. Rathbun, who is an assistant curator in the division of Marine Invertebrates in the U. S. National Museum in Washington, has done excellent work in her specialty of carcinology, or that branch of zoölogy that treats of crustaceans. In the prosecution of her specialty she has been sent to remote localities for the purpose of collecting or examining specimens, and her published papers are accepted as authoritative. Miss Harriet Richardson, who is also a worker in

the National Museum, has made a special study of the isopods of this continent.

Early in the last century Miss Jane Colden prepared a Flora of New York, and thus gained for herself the reputation of being the first woman in America "to become proficient in the study of plants." From that time to the present there have not been lacking women who have distinguished themselves as botanists. As the science has grown the tendency to specialize has increased, and it may not be too much to claim for Mrs. Elizabeth G. Britton the distinction of being the best authority on mosses in this country. She has always shown herself a scientific helpmate to her husband, who relinquished the chair of Botany in Columbia University in order to accept the directorship of the New York Botanical Garden in Bronx Park, N. Y. Also eminent as a specialist is Mrs. Flora W. Patterson, who, after serving as an assistant in the Gray Herbarium of Harvard University, was called to a like charge in the Division of Vegetable Physiology in the Department of Agriculture in Washington, D. C. It was for her excellent work in microscopical botany that Mrs. Louisa R. Stowell of Lowell, Mass., received the honor of an election as fellow in the Royal Microscopical Society of Great Britain. The list could easily be extended, for there are many worthy women botanists.

Among women who have devoted themselves to the fascinating science of anthropology may be mentioned Mrs. Zelia Nuttall, who is an honorary assistant of the Peabody Museum of American Archæology and Ethnology, and who has made special study of the languages and antiquities of Mexico, including their ancient picture writings. Likewise connected with the Peabody Museum is Miss Alice C. Fletcher, whose studies on the folk-lore and myths of our American Indians gained for her the honor of presiding over the section on anthropology of the American Association for the Advancement of Science in 1896. Mrs. Erminie A. Smith and Mrs. Matilda G. Stevenson have both contributed to the work of the Bureau of American Ethnology. The former by her philological studies and the latter by her work in the field. High honor should be accorded to Miss Cornelia Horsford, who, since the death of her father in 1893, has continued the archæological researches begun by him, and especially those that had to do with the Norse

discovery of America. Besides directing expeditions to Iceland and elsewhere, she has published important works containing the results of her investigations.

To attempt to make any mention of women who have contributed to the wide range of topics that are included under the name of economic science would require a chapter by itself, for the subject embraces everything, and more especially those things that are commonly called woman's work.

Illustrations in sufficient numbers have been cited to show that woman has, and can take, high rank in science. The increased opportunities for education and the recognition that scientific work now commands, makes it certain that more women in the future will turn to science, believing that in its study they will find a vocation that will gain for them the greatest rewards and the highest fame.

In this chapter examples have been chosen entirely from American women, and in closing let us say that the many papers presented in recent years before the British Association for the Advancement of Science led that body, at its meeting held in Dover in 1899, to announce that "the status of women in the association" would be considered at the meeting next year. A decision will be reached in time, but we may be sure that the result will be to place woman on an equality with man in that organization which is foremost among scientific bodies in the world.

WOMAN IN THE PROFESSIONS.

LAW.

THE number of women engaged in the industrial and commercial lines is increasing so rapidly, that it is but natural to expect that they will also turn to the legal profession. The amount of property handled by women is rapidly increasing. Property rights before the law need to be understood and asserted by women. Many, who have large property interests to care for, have taken a course in law, that they may the more intelligently and safely conduct their affairs. Women must study law and practice law in self-defense.

Those who devote themselves to law as a profession have large opportunities for enabling their sex to secure their rights and win substantial victories.

We do not ordinarily associate the legal profession with philanthropic activities, but women lawyers have opportunities for philanthropic work on a broad scale, scarcely inferior to those afforded by the medical profession.

The improvement in the social and legal status of woman during the past century has not been due to man primarily. Woman herself has been obliged to take the initiative; then a few broad-minded men have been found who were willing to give sympathy and support to the movement. But generally man has been an obstructionist in anything relating to woman's advancement. He looked upon her with suspicion and jealousy, especially in the professional field.

So the world needs women lawyers who, with a comprehensive grasp of the present statutes and a familiarity with legislative processes, can seek and secure still further protection and advancement of their sex.

The legal profession has been the most difficult for woman to enter. The educational requirements are severe. There must be a broad and almost measureless knowledge of things legal. There must be a mind fitted for painstaking investigation. There must be profound knowledge of human nature. Woman's intuition is a good part of the equipment. But her naturally sympathetic nature must not be allowed to overrule intuition. There must be a training for putting things on a basis of evidence and

giving a high place to cold, hard reasoning. Woman has those great gifts, tact and common sense, and these must be cultivated rather than allowed to become blunted and dwarfed.

Then there is required, when she begins the practice of her profession, an attention to the minutest details, for a case may turn upon the merest trifle. Courage of a peculiar sort she must have; courage to face the sneers and braggadocio of an opponent. In the medical profession, woman can go forth quietly among her patients, with no antagonism to break in as a discord, while she ministers to others. But in law it is different. Her sensitive nature must be armored against loud-mouthed abuse and brow-beating. She must have courage without brazenness; intensity without noise; persistency without loss of self-control.

The United States gave to the world the first woman lawyer. During the past thirty years, more than three hundred have been admitted to practice law in the various state and federal courts. Probably one hundred and twenty-five are now practicing in these courts. The exact number is not obtainable.

Arkansas, Idaho, Indiana, and Maryland have laws which prevent women practicing in these several states. Other states have no statutory prohibition and woman has only prejudice to overcome.

Mrs. Belva A. Lockwood, whose biography is briefly given in another portion of this book, was refused admission to the Law School of Columbia College. After receiving her degree of A.M. from another university, she was finally admitted to the National University Law School. But after this the battle was a long one. Step by step she won her way. She did not always find a way, and was then obliged to *make* one. A notable instance of this latter work is seen in her drafting a bill admitting women to the bar of the United States Supreme Court, and securing the passage through both branches of Congress. Having made the way, she entered it and was the first woman to be admitted to the bar of that august body.

The name of Mrs. Myra B. Bradwell stands beside that of Mrs. Lockwood, as that of a pioneer in the legal profession. She studied law partly as a pastime and partly to be of assistance to her husband, Judge Bradwell. Her taste for the profession increased as she proceeded with her studies.

Though her abilities were unquestionable, she was not admitted to the profession because she was a married woman. She sent out a writ of error against the state of Illinois, where she was living. The case was decided against her, and so she was still refused admission to the bar. After many years, however, the decision was reversed, and she received her certificate of admission. For twenty-five years, beginning in 1869, Mrs. Bradwell was editor and manager of the *Chicago Legal News*, which took high rank in the legal profession.

Another woman, who not finding a way made one, is Miss Mary Philbrick of New Jersey. Having completed her studies and applied for admission to the bar, she discovered that, being a woman, she was legally disqualified She proceeded to have a bill introduced into the state legislature, permitting women to practice law. She appeared before the committee, argued her case with great effectiveness, and secured the passage of the bill through both branches of the legislature. When the bill had been passed, with heroic and womanly perseverance she went to the governor and convinced him that he ought to sign the bill. So she won a victory for herself and womanhood. Her legal disabilities being removed, she was admitted to the bar and achieved marked success, as she so well deserved.

If women are to make progress, some one must push. All great reforms have been won only by agitation and usually through obloquy. With the majority of mankind, "whatever is, is right," and womankind has too long submitted to this monstrous dictum, which is the fossilizing force of humanity.

At the opening of this century and for more than half its course, woman was held in a sort of servitude so far as the laws of the several states were concerned. The laws relating to woman were largely relics or reproductions of ancient and medieval legislation, which had its origin in an assumed inferiority of woman. Striking changes have been wrought. Much remains to be done, and woman with a thorough legal education must take the lead.

MEDICINE.

Two or three decades ago, the doors of opportunity seemed fast barred against woman in this profession. One bolt was the prejudice of the trus-

tees and faculties of medical colleges; another was the unwillingness of young men students to have young women in the classes. But after these difficulties had been overcome, and young women had been graduated with honor, there still remained the struggles of competition, public prejudice, and general distrust.

At the time when the first women graduated from our medical schools, there were in nearly every city, so called "women doctors," but they were almost universally, and generally with justice, held in disrepute. Their practice was generally of a criminal nature. So when respectable and highly educated women announced themselves as medical practitioners, they were at once classed with those who had disgraced their own womanhood and the medical profession.

Women can endure and overcome indifference and even opposition, but the one thing which woman's nature finds hardest to bear, is disrepute. After years of study with the high aim of being of service to her sisters in sickness and suffering, to be met with the cold look of suspicion tends to crush those who are not truly heroic. But happily these days of suspicion are now forever past. There are now between three and four thousand women in the United States who are regular graduates of medical colleges and are practicing the profession with honor and success.

Women have long, and we may say always, felt keenly the need of women physicians. It was claimed by many that woman in entering the medical profession was overstepping the bounds of modesty. But they seemed to forget that women patients have modesty and, in hundreds of instances, suffer for years, rather than to consult a physician of the other sex.

Woman is preëminently the ministering one of the household, from the cradle up, and why should she be denied the training for the most skilled form of ministration to physical suffering?

In the *Buffalo Medical Journal*, in 1869, was the following editorial comment on woman in the medical profession: "If I were to plan with malicious hate the greatest curse I could conceive for woman; if I would estrange them from the protection of men and make them so far as possible loathsome and disgusting to men, I would favor this so-called

reform, which proposes to make doctors of them." This sounds like a voice from India, Turkey, or China, or, at the best, a voice from medieval Europe. And to think that this was seriously written in a medical journal but three decades ago! Surely this has been a wonderful century for women, or, we should say, woman has made it a wonderful century.

A sketch of the life of Elizabeth Blackwell, the first woman in America to receive the degree of M.D., is elsewhere given in the book. She was the pioneer and prepared the way for others, who followed in rapid succession. A Boston journal speaking of her graduation said, "The ceremonies of graduating Miss Blackwell at Geneva may well be called a farce. The profession was quite too full before." So full that there was not room for one lone woman! But men have been obliged to make room. Students in medical colleges where women were admitted found that they were obliged to attend sharply to their studies to keep along with the brave women who were seeking preparation for the noble art of healing.

It may be of interest to relate the experience of Dr. Susan B. Edson, who was for years the physician of President Garfield and his family. She was the entering wedge to open the doors of the Cleveland Homeopathic Hospital. This college would not sell its scholarships to women. The institution was in debt for a new building and the creditor would not turn over the keys until he had been granted a scholarship to be disposed of as he chose. This scholarship he sold to Miss Edson, who was thus entitled to enter. A faculty meeting was held and it was decided that she would not be allowed to enter, but she calmly informed them that she would be there at the opening of the year. They said, "It would not be very pleasant for you." She replied, "That is your lookout. If the men who come here to study medicine cannot treat a woman decently here, they are not fit to treat them elsewhere. If I live I shall be here." And she came and soon other women came and they were graduated with honor.

Having been the physician of President Garfield for many years, she was in constant attendance upon him during his last days, though he was under the surgical care of six other physicians. It is also said of her, "She introduced to the United States the first Chinese baby of rank born in this country."

There are now thirty-six medical colleges which admit mixed classes, and five medical schools exclusively for women.

The movement is becoming world-wide. Women are studying and practicing medicine with success in France. In Belgium they are allowed to practice medicine, though the law profession is still closed to them. In Russia a special school of medicine for women was established by imperial decree in 1890. In Switzerland, Italy, Denmark, Norway, and Sweden, women are allowed to enter this profession. English medical schools in Great Britain and the colonies are open to women; in the latter we may mention Madras, Melbourne, Sidney, Wellington, Calcutta, and Toronto.

America has the honor of graduating the first Chinese woman physician, that is, to give back to China the first native woman with a degree from a non-Chinese school, Dr. Hu King Eng. She spent nine years in this country, and from the first had in view serving the women of her own race by becoming a physician. She graduated from the Woman's Medical College in Philadelphia and took a post-graduate course at the Polyclinic, where she made a special study of the eye and ear. She returned to China to direct the work of the Foochow Hospital under the auspices of the Woman's Foreign Missionary Society of the Methodist church.

Woman is by nature fitted for the medical profession. She has gentleness, sympathy, patience. She feels for childhood and womanhood as men never can, and, because of her intuitive powers, we believe that with the same intellectual and technical equipment, she will more quickly and accurately diagnose a case than will a physician of the other sex. And she has a special mission to motherhood, for which the world has waited.

THE CHRISTIAN MINISTRY.

Many people have conscientious scruples against women preachers. Let them not do violence to conscience, but rather search carefully, and see if a part of what they call conscience is not prejudice, rather. Let them ascertain whether or not their aversion to women becoming regular pastors of churches is not closely akin to the antagonism which has been until recently shown toward women who would enter the profession of medicine or of law. There will be with many a residuum of real conscientious con-

viction against encouraging women to enter the regular ministry. This is not the place to argue the question, or to seek an elucidation of the scriptural grounds of woman's activities in ministerial lines.

But there should be made a careful study of woman's work as set forth in the New Testament. There should be an inductive study of her work in all lines. It should be observed how Christ uplifted and honored womanhood, and that he and his apostles advanced woman, in spite of the prejudice of the times. We have but to read the closing chapter of the letter to the Romans, to find how the women workers in the churches were prized by Paul. It is not quite fair in the face of all these considerations to make a single utterance of the great apostle a bulwark behind which to hide while we hurl darts of criticism at women who feel called of God to preach.

We concede to them the right to all sorts of humbler work. They can toil and teach and lecture. They can go down into the slums and speak to the submerged tenth in groups of two or twenty or a hundred. They can go to the foreign field and have a pagan pastorate, and we applaud their efforts. But when it comes to preaching in an uptown church or even a rural parish, hands are lifted in protest.

There are some who raise the cry that the ministry is already full. So also the medical profession was declared to be full when women sought admission. But if woman can heal or preach as well or better than some men, room will be made for her. Incompetent or indolent men will be thrust aside, as they ought to be. Men who are merely holding a position rather than occupying it, will be compelled to give way for men or women who can cultivate the field and make it fruitful. When the right of woman to occupy the pulpit is conceded, there remains the question of the administration of the ordinances, which we do not assume to settle, as each denomination is a law unto itself in these matters.

The Universalists, Unitarians, Free-Will Baptists, and Wesleyan Methodists open their theological institutions to women and ordain them to the regular ministry, if they desire. Each Congregational church is self-governing and may act its own pleasure in the matter of ordaining women. Hartford Theological Seminary is open to women and several have graduated. Oberlin College was, from the first, open to both sexes in all its departments.

One woman, Antoinette Brown Blackwell, was graduated from Oberlin and ordained in 1853.

Presbyterian preachers are prohibited from inviting women to occupy their pulpits and the ordination of women is not allowed.

For twenty-five years, the divinity school of Chicago University has admitted women to the classes on equal terms with men, but they are not encouraged to enter the regular work of the ministry at home; their preparation is rather for the foreign field. Some have felt moved to question the justness of this discrimination, saying that "Christian pastorates" are reserved for the men and "pagan pastorates" are open to women and they are debarred from the one and directed to the other.

The Methodist Episcopal church has long admitted women to its theological schools, but the General Conference has thus far refused to grant full ordination to women.

The United Brethren claim the honor of having ordained the first woman to the Christian ministry. Lydia Sexton was thus set apart to the work of the Christian ministry in 1851. Antoinette Brown Blackwell, of whom mention has already been made, was ordained two years later by the Congregationalists. The Friends have from the first given to women the same rights and opportunities as were accorded to men. Several hundred are today educated and recognized preachers among them.

Returning now to the four denominations first mentioned, we find that in 1856 the Universalists founded an institution at Canton, N. Y., known as St. Lawrence University, having connected with it a divinity school. Women were free to enter and the first woman graduate received her diploma in 1863. The Ryder Divinity School of Galesburg, Ill., and the divinity school of Tufts College, were opened to women in 1881 and 1892.

Among the Unitarians, the movement for the theological education of women began about thirty-five years ago. In 1868, women were admitted to the institution at Meadville, Pa. The Free-Will Baptist College at Hillsdale, Mich., opened its theological department in 1878 to women and men on an equal footing, and a goodly number have availed themselves of the opportunity. The theological seminary connected with Bates College, Lewiston, Me., is also open to women.

Rev. Eugenia St. John, a Methodist clergyman, has this to say: "We believe that woman's native intuition is as necessary in the pulpit as man's logical reasoning powers. Reason has stood still and argued from cause to effect and has asked these questions: 'How shall it be done?' 'Why shall it be done?' 'Can it be done and shall we do it?' Meanwhile, intuition has made rapid transit across the pathway of reason; has probed the mystery, solved the question, brought the remedy, and, when reason has come to its conclusions, intuition is already at work at the business."

Rev. Mary L. Moreland, Congregationalist, speaks thus of herself: "Years ago in a little town in Massachusetts, I got my call from God and I said to the old minister of my church: 'I will not be a minister; I will not enter the ministry, when men are opposed to it, I do not propose to choose a life of hardships,' and so I put off the earnest call and went out into other departments of work. But one day, unexpectedly, it seemed to me that God had again led me out in spite of my wish or desire; and so the deacons of the church to which I had been called said, 'Miss Moreland, it is your duty to be ordained.' I said, 'It is not, don't mention the matter; you will break up the church and spoil our meetings.' I said I had never heard of a woman's being ordained in a Congregational church (but I found there was one before me). That ordination was urged upon me, and the work of the pulpit became possible."

Thus victories have been won along the line of this profession for woman and by woman. She has not here been so self-assertive as in medical and legal lines. It has been a smokeless battle, or rather, let me say, it has not been a battle, but a quiet, steady, onward march of the springtime rays of the sun as they advance upon the ice-bound earth, and quietly loosen the fetters. We hardly know how it is done. It is not an act, but a process. At length the conquest is complete, and we are glad.

THE WOMAN'S CHRISTIAN TEMPERANCE UNION.

TO transform tempted humanity by the power of divine grace, to purify and protect the home, and to enthrone Christ in government is the high and sacred mission of the Woman's Christian Temperance Union, the largest society in the world composed of and conducted by women, and one which has been aptly defined as "Organized Mother Love." It is one of the most remarkable movements of the nineteenth century, and had its origin in the great Women's Temperance Crusade of '73–74. The National W. C. T. U., or "Sober Second Thought of the Crusade," was organized in November, 1874, in Cleveland, Ohio, and has had a phenomenal growth in membership and influence. Its basis of membership is the signing of the total abstinence pledge and the payment of annual dues to the local society. The local societies are federated in each state into a state organization, and they in turn into the national society, while fifty different nations are now federated in a World's W. C. T. U., of which Miss Frances E. Willard was the founder and, until her translation to Heavenly activities, its beloved leader.

A bow of white ribbon is the simple yet significant badge of these devoted, unselfish toilers for God and humanity, who now number nearly three hundred thousand in the United States and more than half a million in the world at large. Their watchwords are, Agitate, Educate, Organize; their banners bear the inspiring motto, "For God and Home and Every Land," and their Declaration of Principles reads as follows: —

"We believe in the coming of His Kingdom whose service is perfect freedom, because His laws, written in our members as well as in nature and in grace, are perfect, converting the soul.

"We believe in the gospel of the Golden Rule, and that each man's habits of life should be an example safe and beneficent for every other man to follow.

"We believe that God created both man and woman in His own image and, therefore, we believe in one standard of purity for both men and

Miss
Frances E. Willard

women, and in the equal right of all to hold opinions and to express the same with equal freedom.

"We believe in a living wage; in an eight-hour day; in courts of conciliation and arbitration; in justice as opposed to greed of gain: in 'peace on earth and good will to men.'

"We therefore formulate and for ourselves adopt the following pledge, asking our sisters and brothers of a common danger and a common hope to make common cause with us in working its reasonable and helpful precepts into the practice of everyday life: —

"I hereby solemnly promise, God helping me, to abstain from all distilled, fermented, and malt liquors, including Wine, Beer, and Cider, and to employ all proper means to discourage the use of and traffic in the same.

"To confirm and enforce the rationale of this pledge, we declare our purpose to educate the young; to form a better public sentiment; to reform, so far as possible, by religious, ethical, and scientific means, the drinking classes; to seek the transforming power of divine grace for ourselves and all for whom we work, that they and we may willfully transcend no law of pure and wholesome living; and, finally, we pledge ourselves to labor and pray that all these principles, founded upon the Gospel of Christ, may be worked out into the Customs of Society and the Laws of the Land."

The systematic arrangement of plans running through the entire organization from the local to the national union, its unity of method, its splendid scope of department work, its sublime purpose, and its steadfast faith in God must account for the success and influence of the Woman's Christian Temperance Union, which ought to command the sympathy and co-operation of Christian people everywhere.

The work of this great society is classified into five general divisions, preventive, educational, evangelistic, social and legal, and the department of organization, while under these heads are grouped fifty different departments, each of which receives the care of a superintendent, who is an expert, and who plans to advance from a world's or national point of view the work intrusted to her. Another superintendent under the direction of the first is appointed for each nation, colony, province, or state, and she in turn directs the superintendent in the local societies of her territory. Great

wisdom is shown by the parent organization in the fact that none of the departments of work are binding upon any auxiliary societies, they being suggestive rather than obligatory, neither is any principle espoused by the national organization binding upon any of the affiliated unions.

The Woman's Christian Temperance Union has been a chief factor in many state campaigns for statutory prohibition and constitutional amendments and for securing the enactment of other reform laws, especially those for the protection of girls. It has been the means of securing laws in all the states but two requiring scientific temperance instruction in the public schools and has secured congressional legislation by means of which all the territories and the District of Columbia are brought under the same beneficent statutes.

The work of the National W. C. T. U. for peace and arbitration, for the children in Sunday schools, Loyal Temperance Legions, and kindergartens; its efforts to influence college students and to train and organize young women for a philanthropic life; its evangelistic work for non-churchgoers, railway employees, soldiers, lumbermen, miners (especially for the drinking men of all classes), have proved its comprehensiveness and the tirelessness of its zeal. Its efforts to reach the pauper and the prisoner, to establish reformatories and homes for the wretched victims of inebriety and their suffering children, and its temperance Flower Mission, must appeal to every true heart.

It also strives to redeem outcast women from a slavery worse than that of chains, and by better laws to secure protection to women and girls from the outrages of brutal or designing men. It has been instrumental in raising the age of consent in nearly every state in the Union, and its influence is being strongly felt in the purification of our literature and art.

These departments have been adopted one by one as the development of the work revealed their need and were most of them suggested by Miss Willard on the principle that "every question of practical philanthropy has its temperance aspect and with that we are to deal." Miss Willard has thus stated her reasons for what has come to be called her "Do Everything Policy."

"When we began the delicate, difficult, and dangerous operation of dis-

secting out the alcohol nerve from the body politic, we did not realize the intricacy of the undertaking, nor the distances that must be traversed by the scalpel of investigation and research. More than twenty years have elapsed since the call to battle sounded its bugle note among the homes and hearts of Hillsboro, Ohio. One thought, sentiment, and purpose animated those saintly 'Praying Bands,' whose name will never die out from human history: 'Brothers, we beg of you not to drink, and not to sell!' This was the single wailing note of these moral Paganinis, playing on one string. It caught the universal ear, and set the key of that mighty orchestra, organized with so much toil and hardship, in which the tender and exalted strain of the Crusade violin still soars aloft, but upborne now by the clanging cornets of science, the deep trombones of legislation, and the thunderous drums of politics and parties. The 'Do Everything Policy' was not of our choosing, but is an evolution, as inevitable as any traced by the naturalist, or described by the historian. Woman's genius for details, and her patient steadfastness in following the enemies of those she loves 'through every lane of life,' have led her to antagonize the alcohol habit, and the liquor traffic, just where they are, wherever that may be. If she does this, since they are everywhere, her policy will be, 'Do Everything.'

"A one-sided movement makes one-sided advocates. Virtues, like hounds, hunt in packs. Total abstinence is not the crucial virtue in life that excuses financial crookedness, defamation of character, or habits of impurity. The fact that one's father was, and one's self is, a bright and shining light in the total abstinence galaxy, does not give one a vantage ground for high-handed behavior toward those who have not been trained to the special virtue that forms the central idea of the temperance movement. We have known persons who, because they had 'never touched a drop of liquor,' set themselves up as if they belonged to a royal line, but whose tongues were as biting as alcohol itself, and whose narrowness had no competitor save a straight line. An all-round movement can only be carried forward by all-round advocates; a scientific age requires the study of every subject in its correlations. It was once supposed that light, heat, and electricity were wholly separate entities; it is now believed, and practically proved, that they are but different modes of motion. Standing in the

valley, we look up and think we see an isolated mountain ; climbing to its top, we see that it is but one member of a range of mountains, many of them of well-nigh equal altitude.

"Some bright women who have opposed the 'Do Everything Policy,' used as their favorite illustration a flowing river, and expatiated on the ruin that would follow if that river (which represents their Do One Thing Policy) were diverted into many channels ; but it should be remembered that the most useful of all rivers is the Nile, and that the agricultural economy of Egypt consists in the effort to spread its waters upon as many fields as possible. It is not for the river's sake that it flows through the country, but for the sake of the fertility it can bring upon the adjoining fields, and this is pre-eminently true of the Temperance Reform.

"Let us not be disconcerted, but stand bravely by that blessed trinity of movements — Prohibition, Woman's Liberation, and Labor's Uplift.

"Everything is not in the Temperance Reform, but the Temperance Reform should be in everything."

The two grand divisions of the W. C. T. U. forces which are the training ground for future standard-bearers and workers are the Young Woman's Branch, known as the Young Woman's Christian Temperance Union, and the Senior and Junior Loyal Temperance Legion.

The Y. W. C. T. U. works on lines calculated to interest young women especially in the educational and social phases of the reform, and with young men who are honorary members to create public sentiment against the legalized saloon.

The seventh Round the World Missionary who has just returned from a four years' absence in Japan, Burma, and China, Miss Clara Parrish of Illinois, is from the ranks of the Young Woman's Christian Temperance Union.

On one of Chicago's busy thoroughfares stands the unique and significant gift of the temperance boys and girls of the World's W. C. T. U., the bronze figure of a little girl holding in her outstretched hands a cup of cold water, while at her feet are troughs for horses and dogs. The thought of the figure was intended to illustrate the giving hands of white ribbon children when rightly trained to helpful habits by the L. T. L. This fountain was

executed by Mr. George E. Wade, one of London's best known sculptors, and is the children's memorial gift to the city that entertained the Columbian Exposition. Nearly three hundred thousand pledge cards were signed by young people in all countries where the white ribbon work has been established, and sent to the World's Fair as a means of unifying the thought and purpose of the children by this united protest against the use of alcoholics. These cards were festooned in the Children's Building as well as in the section arranged by the W. C. T. U., and most of the children who thus sent their names contributed to the Fountain fund, which amounted to over two thousand dollars, although no child was asked for more than ten cents. Out of these plans for the World's Fair has grown a wide interest in Loyal Temperance Legion methods, leading in many cases to the formation of societies for children and notably to a very successful work in Norway, over eight thousand cards having been sent from that country. England sent forty-seven thousand cards, but had no part in the Fountain enterprise, they having contributed their pennies to establish a duplicate of the child figure in London. The fountain in Chicago has been named "Willard Fountain," in loving and grateful recognition of the founder of the World's Woman's Christian Temperance Union, and Great Britain's bronze bears the name of "Somerset Fountain," in commemoration of the gracious leadership of Lady Henry Somerset, president of the British Woman's Temperance Association. But these fountains will always be known as the children's gifts; the child's cup bears the badge of the Loyal Temperance Legion, and the fountain's base is suitably inscribed, showing it to be the children's gift.

The widest evolution of the work of the Woman's Christian Temperance Union, viz., the World's W. C. T. U., has been in organized form since 1883. In that year it was the privilege of the writer to accompany Miss Willard on an organizing tour to the Pacific coast, and this became a memorial year in W. C. T. U. annals, as every state and territory in the Union were visited that year by the indefatigable National President, who thereby completed an itinerary that included every city and town in the United States that, by the census of 1880, contained ten thousand inhabitants.

While in San Francisco Miss Willard visited the famous "Chinatown,"

where she saw the opium den in all its loathsome completeness standing next door to the house of shame. In presence of these two object lessons, the result of Occidental avarice and Oriental degradation, there came to her a distinct illumination resulting in this solemn decision: "But for the intrusion of the sea the shores of China and the far East would be part and parcel of our own. We are one world of tempted humanity; the mission of the white ribbon women is to organize the motherhood of the world for the peace and purity, the protection and exaltation, of its homes. We must send forth a clear call to our sisters yonder and our brothers, too. We must be no longer hedged about by the artificial boundaries of states and nations; we must utter as women what good and great men long ago declared as their watchward: The whole world is my parish and to do good my religion."

Plans were immediately made to send out white ribbon missionaries who would establish the W. C. T. U. work around the world, and seven women thus commissioned have belted the world with the white ribbon. While following these missionaries in thought Miss Willard read a book on the opium trade in India and China, and under the impulse of its unspeakable recitals wrote the Polyglot Petition, feeling, said Miss Willard, "that our missionaries must have not only the Crusade story to tell with its crystallization in the W. C. T. U., the plan of organization to describe, the white ribbon to pin above ten thousand faithful women's hearts, the noon hour of prayer to impress upon their spirits the sense of that divine uplift which alone can give an enduring enthusiasm in any cause — but they must speak to them of something to be done and to be done at once, in which all were alike engaged in England, America, the Oriental nations, the islands of the sea and so far as possible the continent of Europe, with its great wine-growing countries which render it the least and last of all in the temperance reform. A petition against the Liquor Traffic and the Opium Trade and asking that the statutes of the world should be lifted to the level of Christian morals, thus involving that 'White Life for Two' which has now become an integral part of our work, realized to my thought 'the tie that binds' thousands of hearts and hands in one common work for the uplift of humanity."

This celebrated petition, which has now received more than seven million names, through signatures and indorsements, and has been signed in well-nigh fifty languages of persons of all races, nationalities, and religions, reads as follows : —

POLYGLOT PETITION.

Honored Rulers, Representatives, and Brothers : —

We, your petitioners, although belonging to the physically weaker sex, are strong of heart to love our homes, our native land, and the world's family of nations.

We know that clear brains and pure hearts make honest lives and happy homes, and that by these the nations prosper, and the time is brought nearer when the world shall be at peace.

We know that indulgence in alcohol and opium, and in other vices which disgrace our social life, makes misery for all the world, and most of all for us and our children.

We know that stimulants and opiates are sold under legal guarantees which make the government partners in the traffic, by accepting as revenue a portion of the profits, and we know, with shame, that they are often forced by treaty upon populations, either ignorant or unwilling.

We know that the law might do much, now left undone, to raise the moral tone of society and render vice difficult.

We have no power to prevent these great iniquities beneath which the whole world groans, but you have power to redeem the honor of the nations from an indefensible complicity.

We therefore come to you with the united voices of representative women of every land, beseeching you to raise the standard of the law to that of Christian morals, to strip away the safeguards and sanctions of the state from the drink traffic and the opium trade, and to protect our homes by the total prohibition of these curses of civilization throughout all the territory over which your government extends.

This petition has already been presented to the president of the United States, a great public demonstration being held in Washington, D. C., at the time, February 15, 1895, where it decorated the great convention hall

holding seven thousand persons, and in the following spring the petition was taken to London where it was the central feature of the Third Biennial Convention of the World's W. C. T. U. In Royal Albert Hall, where the monster demonstration meeting of the convention was held, its countless folds encircled galleries and platform like a huge white ribbon into which had been woven the symbolic badges of the great host of women who in every land are publishing the tidings of purity and total abstinence. In 1897 the great rolls crossed the ocean again to adorn Massey Music Hall, Toronto, on the occasion of the fourth World's W. C. T. U. Convention. It was Miss Willard's earnest desire to assist in presenting the petition to the Canadian government, and one of her last dictated messages during her illness in New York city concerned its future destiny. She has left it as a precious legacy to her white ribbon sisters as well as an object lesson to the world of the marvelous dimensions to which an idea may attain.

Mrs. Margaret Bright Lucas, sister of John Bright and president of the British Woman's Temperance Association, was the first president of the World's W. C. T. U., holding the office for six years. Mrs. Lucas had given her whole life to the work of philanthropy and reform, being not only a devoted temperance woman but an equally devoted advocate of woman's suffrage. She accepted the position of president of the world's organization at the earnest request of her American sisters, and after she was seventy years of age attended the twelfth annual meeting of our National W. C. T. U. held in Minneapolis, Minnesota, her visit forming the strongest tie between the two great groups of white ribboners in England and America until the one formed by the coming of Lady Henry Somerset in 1890.

Following Mrs. Lucas as president, Frances E. Willard held this highest of W. C. T. U. offices until called by God to the activities that are not succeeded by weariness, Feb. 17, 1898.

Lady Henry Somerset, by virtue of her office as vice-president-at-large of the W. C. T. U., then became the acting president of this great organization, and at its fifth biennial convention held in Edinburgh in June, 1900, she was unanimously elected to lead this great society, whose work is constantly extending and whose beneficent influence is increasingly felt in every phase of reform work.

Lady Henry Somerset is the oldest daughter of Earl Somers from whom she inherits the vast estates of Eastnor Castle, Ledbury, near Wales, where she has resided for many years. Her son and only child is Henry Somers Somerset who is the prospective heir to the dukedom of Beaufort, descending in a direct line from the Plantagenets.

Lady Henry Somerset's attention was early called to the fact that intemperance was the greatest curse of her tenantry and her first temperance address was given in a schoolhouse she had established near the castle gate. At this meeting she signed the total abstinence pledge, her example being followed by about forty of her tenants. From this time she went on giving Bible readings in a farm house near the castle, building mission rooms, employing evangelists and Bible teachers and often speaking in the religious and temperance meetings in the village. She went frequently to Wales, where in the murky darkness of the pits she talked to the colliers as they rested during the dinner hour. She soon became widely known as a Christian worker and temperance speaker and in 1890 was invited to accept the presidency of the British Woman's Temperance Association, in which position she succeeded Mrs. Margaret Bright Lucas, sister of John Bright. In 1891 Lady Henry visited America by invitation of Miss Willard and attended the convention of the World's W. C. T. U. in Boston, speaking also in many of the cities of the United States and visiting Miss Willard and her mother at Rest Cottage, Evanston, Ill.

At Duxhurst, near Reigate, Lady Henry Somerset has established a Farm Home Colony for inebriate women, which she thus describes in *The Churchwoman*: —

"It consists of a colony village built on the slopes of the hills of Surrey, the breezy upland farm overlooking beautiful plains which stretch away for miles on either side. The strong bracing air and lovely woods have lent themselves as the best possible surroundings for our settlement. Here the little thatched cottages, bright and smiling, nestle as though they had been built for many a year, forming a triangle round the green, while on one side stands the hospital, and opposite the church and in another meadow the long building called 'The Children's Nest' faces the village. Far up the road, in its own grounds, is the Manor House, which has been opened for

the reception of patients able to pay a larger fee." Each cottage furnishes a home for six women, and is in charge of a sister, who superintends the small household. The cottages are furnished simply, and the women take a pride and interest in their home. "They have plenty of wholesome occupation, in out-of-door work on the lawns, among the flower-beds, in the vegetable gardens and the forcing-houses. . . . . Early tomatoes and cucumbers are grown for the market. All the vegetables for the colony are grown by the women themselves. There is also bee-farming and silk-weaving. Hard work, but at the same time work that is varied and interesting, is recognized as part of the treatment; and," as *The Churchwoman* sensibly observes, "with their minds healthily occupied, and their lungs filled with sweet, fresh air, it is not astonishing that women who come to the colony utter wrecks, soon regain their youth, a happy, bright look, and, in many cases, strength for the rest of their lives to resist the temptation which has been their ruin.'

The Holiday Home for Children, "The Birds Nest," is of great interest to the women. In the summer children are taken from the slums for a fortnight's holiday, to enjoy the sweet sights and sounds of the country. Lady Henry Somerset's idea of grouping the patients is recognized as an excellent one; in one of her recent addresses at the Mansion House in London she told how a new inmate forgot her sorrows in discussing the respective merits of the kitchen range in the cottage and that which had adorned her own kitchen.

At the convention in Edinburgh there were delegates from many foreign countries and the great audiences crowding Free Assembly Hall attested the deep interest felt in the society and its work. Six thousand people attended the reception given the World's W. C. T. U. by the Lord Provost and magistrates of the city in the Museum of Science and Art. The following officers were elected: President, The Lady Henry Somerset; Vice-President-at-Large, Mrs. L. M. N. Stevens, U. S. A.; Secretaries, Miss Agnes E. Slack, England, Miss Anna A. Gordon, U. S. A.; Treasurer, Mrs. Mary E. Sanderson, Canada.

Mrs. L. M. N. Stevens, who succeeds Miss Willard as president of the National W. C. T. U. and who is now vice-president-at-large of the

World's W. C. T. U., is greatly beloved by her constituency and is a woman of strong force of character, great executive ability, and long experience in reform work. For twenty-three years she has led the white ribboners of the Pine Tree State, receiving at every election the unanimous vote of the convention. She was the member from Maine on the board of Lady Managers of the World's Columbian Exposition, and has held many positions of public trust in her native state, beside being the prime mover in some of its most important charitable institutions.

In the early years of the prohibition law in Maine she was the valued counselor of Gen. Neal Dow, and was instrumental in closing many taverns and drinking saloons in the city of Portland. Mrs. Stevens has held official positions in the National W. C. T. U. from the beginning of its work, and in 1894, at Miss Willard's request, was made vice-president-at-large of the National Union. Her reverent, religious nature, her unflagging courage and zeal, her executive ability, and her great and tender heartedness fit her in a rare degree for leadership.

The national headquarters of the Union are now in Rest Cottage, Evanston, Ill. Rest Cottage has been for more than thirty years the home of Frances E. Willard, but a commodious addition was built to the original house some fifteen or twenty years ago by Miss Willard's widowed sister-in-law, Mrs. Mary B. Willard. This addition was purchased by Miss Willard when her sister moved to Berlin, Germany, and has been occupied by different tenants to whom it has been let. It is in this newer part of Rest Cottage, familiarly known as "The North Side" and now owned by the National W. C. T. U., that the sunny spacious offices of headquarters are located, for Miss Willard's home will be sacredly preserved just as it was left by Miss Willard and her mother. No expense will be spared to keep this historic home in perfect repair, and it will always be open to visitors who are interested to see the home where Frances E. Willard lived and toiled to make the whole world more homelike.

As Mrs. Stevens said in her presidential address before the National W. C. T. U. Convention in Seattle in 1899: "Frances E. Willard has already many memorials in many places; institutions of learning bear her name; her portrait hangs in hundreds of schoolrooms, church parlors, and

libraries ; her portrait in marble has been placed in the library of the Northwestern University at Evanston ; a plan is under way for placing a memorial window in the new building called the Hall of the Christ at Chautauqua ; at Albany, in the Capitol building of her native state, we find her beautiful face in bas-relief, and by act of the Illinois legislature her statue is to be placed in Statuary Hall in the rotunda of the Nation's Capitol at Washington, D. C.

"No other woman has ever received such recognition as this, and we gratefully join in the expressions coming to us from all sections of the world appreciative of the noble action of her adopted state.

"While rejoicing in these 'perpetual object lessons' that will grow more numerous as the years go by, we believe that no expression of the people's gratitude, reverence, and love can compare in significance with the Woman's Christian Temperance Union itself as Frances E. Willard's best memorial, this great organization which she, more than any other, yea more than all others combined, helped to build on broad and strong foundations."

In closing this sketch of the organization to which Miss Willard gave the best years of her beautiful life let us quote her own words regarding its high purpose and heroic work.

"More than any other society ever formed, the Woman's Christian Temperance Union is the exponent of what is best in this latter-day civilization. Its scope is the broadest, its aims are the kindest, its history is the most heroic. Its broad sympathies and its 'abundant entrance' ministered to all good and true women who are willing to clasp hands in one common effort to protect their homes and loved ones from the ravages of drink, is an organization without a pattern save that seen in heavenly vision upon the mount of faith, and without a peer among the sisterhoods that have grouped themselves around the cross of Christ."

Harriet P. Spofford.

WHAT WOMAN HAS DONE WITH HER PEN.

WHEN the 19th century first dawned upon the world, the "newspaper woman" was unknown; but in 1800 there were only one hundred and fifty publications of all kinds in America, and of these about one tenth were dailies. The best of them did not have a circulation of a thousand copies per day.

To-day we have a little over 22,000 newspapers, weeklies, and magazines of all kinds. And something like 8,000 women are employed on them, principally on the newspapers: Some on salaries as editors of what are called "woman's pages," others as society reporters, others again who write what are known as "special" or occasional articles, and a goodly number on what are called "trade" papers. This alone is a small army, but just who is entitled to the definition of "general" or to whom belongs the credit of being the first newspaper woman in America is not accurately known.

Certainly among the pioneers, and perhaps very close to the top of the list, is the lady who, now in her eighties, still resides in Boston, we think,—Mrs. Cornelia Walter Richards. Not only was she a journalist, but an editor,—an editor-in-charge, for that matter, and of the present staid and dignified *Boston Transcript*. It has never been disputed, in fact, that she was the first editor of a daily newspaper in America. The *Boston Transcript* was started as a very small evening paper by Dutton and Wentworth, a firm of Boston printers who had the state printing. They engaged Lynde M. Walter, a cultivated gentleman, to edit it. His health soon failed and he became too ill to do much manual work. In this emergency, his niece, who was a mere girl of twenty-five years, Miss Cornelia Walter, acted as his amanuensis. During his fatal illness of two years, his niece not only watched at his bedside, but wrote leading articles for the paper, for which his praise was the more highly prized, as he tried in vain to discover the author's identity. The secret was known to Mr. Dutton, the publisher, and he kept it faithfully, for in those days a young woman directing the conduct of a daily newspaper would have been regarded with disfavor.

When her uncle died, Miss Walter was engaged to take his place. This was before the time that woman's rights were much talked of. The *Transcript* had a peculiar tea-table sphere, and Miss Walter successfully fitted into it. The paper had not a wide general scope, though there was something like a digest of the more important news of the day in it, which Miss Walter prepared, and she also provided what she thought necessary of the local news of Boston with the aid of one reporter, her sole assistant. She edited the *Transcript* in this way for a few years and constantly wrote for its columns, leaving the paper to marry a gentleman of pecuniary means.

The newspaper woman, as a factor in journalism, however, is a product of the last fifteen or twenty years, and even to say the last ten years, would be nearer the time when the majority of the present thousands were given admittance to the ranks of working journalists. In 1865, for example, about twenty-five women were known to be in journalistic work, and even in 1875 there were less than sixty. Then the number began to increase Yet the most reliable statistics in 1880 failed to find more than one hundred and fifty, representing five years' growth. She is, in short, a genus of recent growth begot principally by her need of employment, and further established by the usual feminine instinct of doing some work, if work she must, befitting "a lady." To-day she seems so natural a part of the journalistic plant, that one is liable to forget she was only grafted on and not a limb of the original growth.

This very shortness of time since she first started must be considered when the question is asked, "What has woman accomplished in journalism?" She has supported herself, but little can be said of what she has actually done for she has not been "in the harness" long enough; she has not had a chance to give even a single great woman journalist to the world such as men have in James Gordon Bennett, Henry J. Raymond, Horace Greeley, Samuel Bowles, Charles A. Dana, Victor F. Lawson, Joseph Medill, Henry Watterson, and others.

Woman adopted newspaper work as a necessity; as a means of livelihood. She came to it without previous training, for she never dreamed she would be part of the great institution in which she is now becoming a factor. It was a distinct innovation when the first newspaper added a wo-

man to its corps of editors. And that was only a few years ago. Now there is scarcely a large daily that has not from one to twenty women on its staff, and a few of the largest metropolitan have even a greater number. These women are learning the profession ; what they will accomplish will rather be the history of the twentieth century than it is of the nineteenth century. For it must be well understood that journalism is not an art which one can pick up in a moment or successfully master in a brief experience. On the contrary, it is one of the most difficult of the professions, calling, as it does, for so much. Education, mental training ; a goodly supply of vigorous health to give staying power ; character and dignity,— these are the essential parts of a woman's necessary qualifications for newspaper work. For her work touches every phase of life and society and there education is necessary ; she must be alert and there mental training comes in ; her hours are long and good health is required to withstand the physical and mental exhaustion, and she must win the respect of those among whom she works and those whom her lines touch in the great outer world. That means dignity and character. All this is not needed for the simple writing of a society personal. But society personals are neither very lucrative nor educative.

What she has done, therefore, so far, is rather in the line of promise than of achievement : in giving assurance that the next century will see her beyond the experimental stage, out of the amateur ranks, and in line with the professional journalists. In actual achievement, she has, by interjecting her femininity into the newspaper through articles or departments, made woman-at-large take up the newspaper more than she did in the past, and read it. The woman's page, so prevalent in the newspaper of to-day, can hardly be spoken of as successful. For the most part, it is an insult rather than a credit to woman's intelligence. But the introduction of the woman's page led thousands of women who had never taken up the newpaper to glance at it, and from their reading, pleasant or otherwise, of the "woman's page" their interests were led into the more legitimate parts of the newspaper. And thus the woman of to-day has become far more than her ancestors were, a reader of the newspaper. This is an advantage, a growth ; for while it does not sweeten a woman to be *en rapport* with the suicides, mur-

ders, and foul politics with which the papers of to-day teem, it is important that woman as a sex should have an intelligent knowledge of the national questions which are shaping the history of the country and which find their newsiest and often their truest exposition in the newspaper. And this is undoubtedly what the newspaper woman has done; she has begun to accomplish for her sex more, perhaps, than she has actually accomplished for herself, although, as she has helped her sex, she has helped herself.

This is not saying, by any means, that she has done nothing beyond this, or in actual achievement as a journalist. No one who knows the virile, clear, and logical style of Margaret Sullivan in the *Chicago Press*, can say with any truthfulness that such work is not to the highest credit of woman, or a distinct accomplishment. Few editorial writers in the country, even among the male sex, have influenced men so much or so unerringly as has Mrs. Sullivan, who, perhaps, in point of sheer ability, stands easily at the head of American woman journalists. No one who knew Isabel A. Mallon could say that in her was, by one iota, a lesser embodiment of a clever journalist than any versatile newspaper man that can be named. In executive ability, we have Miss Elizabeth G. Jordan, who, at the head of the army of women who work for *The New York World*, has made a signal success. Some of the best newspaper writing in point of even merit, wholesome sense, and a command of good English, is done in the Saturday issue of *The New York Evening Post*, by a woman who signs herself "C." When Helen Watterson Moody wrote "The Woman about Town" in *The New York Evening Sun*, men and women alike read it, and recognized the touch of an able writer true to every canon of good taste and faultless construction of the language. Many a cattle-rancher envied the intimate knowledge of stock of all kinds which Miss Mary Morgan, or "Middy Morgan," as she was known in every stock yard in America, had. And these are but a few signal instances. There are others which simply slip the mind as one writes.

Women have not yet absolutely succeeded as newspaper editors simply because they have not had the training. As yet they are better workers than they are directors. This finds its best proof in the fact that of all the woman's periodicals published in America, and for that matter in England,

there is not a single case where the editor-in-chief is a woman. *Harper's Bazar* was for many years the only exception to this rule, and now, with the retirement of Mrs. Margaret E. Sangster, the only exception has become part of the general rule. In fact the only instance where a woman at present presides over the editorial responsibility of a periodical of any kind — speaking now of periodicals of standing — is that of Mrs. Mary Mapes Dodge of *St. Nicholas*, and even Mrs. Dodge is gradually allowing the active and responsible work to drift into masculine hands.

This may change as time goes on, but as Oliver Wendell Holmes very wisely said that the training of a child should begin two hundred years before its birth, so the training of an editor is a matter not of the individual but often of his or her ancestry. The editorship of a periodical of any kind, whether it be daily, weekly, or monthly, has, in these keen, competitive days, become as much a matter of the surest executive ability as of journalistic capacity; and the able editor to-day is he who combines business judgment with journalistic acumen. This requires training, and this woman has not had. Therefore, to say that she has failed of success as editor is not in any sense to reflect upon her ability; it is merely a plain statement of fact. Had woman during the past century received the business training that it is likely she will receive in the century to come, the condition of affairs would unquestionably have been different, and there would have been a different story to tell.

The earnings of newspaper women have increased since her entrance into journalism, and these reverses will, of course, continue to advance as the workers demonstrate the value of their work. No accurate figures can be given, since salaries vary with each paper. For an occasional or "special" editorial article, for instance, one daily may pay the beggarly rate of two, three, and three dollars and a half for a full column of fifteen or eighteen hundred words; other papers will pay as high as eight and ten dollars for the same number of words. It varies largely. The editor of a "woman's page" may receive ten dollars per week, as is the case of one woman I know who receives that pitiful sum for her work of filling three columns each day of original matter and extracts. Another woman doing the same work on another paper will receive twenty-five, thirty, and some-

times forty dollars. One woman receives three thousand dollars per year, but probably she is the only one in the entire profession of American journalism. So the pay is not yet very generous in proportion to the work expected and done. But this is destined to change as fast as women further demonstrate their abilities as journalists.

The chief value of newspaper work for women lies precisely in the same value it has for men : in that it prepares a woman in a way for literary work of a higher grade. It does not give her style ; for that comes from within, out of one's self. The newspaper can give a woman practice in that respect, but that is all. It is in the inexperience which she receives ; the training ; the knowledge of human nature ; the sharpening of the faculties. In this way many of the famous literary women of the present century began with newspaper work. Mrs. Ann S. Stephens, for example, was attached to what was in her day *The New York Evening Express.* Mrs. Lydia Maria Child wrote for the papers. Margaret Fuller was one of the literary editors of *The New York Tribune* in Horace Greeley's day, and Grace Greenwood's Washington letters to the same paper are still fresh in the minds of those who can remember as far back as the sixties. Harriet Beecher Stowe wrote for a Washington paper. Rebecca Harding Davis found her way to public favor through the newspaper, as did Louise Chandler Moulton. Kate Field did the same. And in this sense is the newspaper most valuable and productive for man or woman.

It is when we approach the magazine field that we can more clearly determine what woman has done with her pen during the nineteenth century. There she has done much and done it so well that the question of sex no longer enters into the problem, and the term author is applied equally to man or woman.

One reason for the good work done by woman in this field lies unquestionably in the fact that in the higher grade of literary work she is not confronted with the obstacles which she meets in the field of daily journalism. Unless she occupies a desk position, she need never leave her home to further her literary interests except when she wishes to consult her editor. She is her own master : to work as she will, as the spirit moves her and in the privacy of her own den or chamber. She does good work because she

remains within her most natural environments and she is not subjected to the thousand and one inconveniences which the newspaper woman cannot escape. She is where she should be,— in her home, carefully and in her best moods shaping and evolving those thoughts which come to her and are closest to her heart and mind. And there she has done and is doing to-day great work.

In point of remuneration it pays her better, too, for the magazine rates of pay are, and naturally can be, much higher than those of the newspaper, and she need write much less, and yet earn as much and more. Her signature appears to her work, which naturally makes her work more careful, recognizing as she does that her reputation is a greater part of her capital, and by what appears over that name she is judged, and succeeds or not as her abilities deserve.

To the few have come, of course, the particularly luscious plums of literature, in a financial way. And no set of male writers are better paid or receive more lucrative offers for their work, than such American women as Mary E. Wilkins, Frances Hodgson Burnett, Elizabeth Stuart Phelps, Octave Thanet, Mrs. A. D. T. Whitney, Mrs. Burton Harrison, Harriet Prescott Spofford, Ruth McEnery Stuart, Grace King, Rebecca Harding Davis, Kate Douglas Wiggin, Amelia E. Barr, Mary Johnston, Marietta Holley, Mary Hallock Foote, Anna Katharine Green, Mrs. Lew Wallace, Margaret Deland, Sarah Orne Jewett, and a score or more women who are equally talented and have made names for themselves in literature by reason of their unquestioned talent. To several of these women the publication of a single novel in a magazine, and its subsequent issuance in a book, will mean as high as ten and fifteen thousand dollars and sometimes more. And in this enumeration of names it will be noticed that we do not cross the ocean, but confine ourselves entirely to American writers.

One need only glance at the magazine literature of the day, however, to see how well women are doing their work, and the undoubted place of honor which they have earned and received. And so versatile is their talent, and so varied their style, that an entire issue of a magazine has been made, confined to the products of the pens of women and with most excellent results. Here is where women have made their greatest and deepest

impression upon the literature and the literary thought of the nineteenth century, and it is within every bound of reason to say that they have by no means reached the zenith of meritorious production. On the other hand, woman has practically just begun. In the early part of the century she had, in a measure, to overcome the prejudice of sex which existed; to-day nothing of that sort is felt and the pages of any magazine are as wide open to a woman as to a man, so long as she has a message for the world and can deliver it, and ofttimes the ability of deliverance is not necessary where the message is pregnant and apparent. Her work is eagerly sought, in fact, and quite as assiduously as that of men. As an example, I know of a single instance where one woman has received offers during the past year for five times the amount of work she could possibly produce, even were she to work regardless of quality.

It is easily apparent, therefore, that woman's greatest success with her pen is destined to be made in the future, as it has already in the past, in the higher grades of literature. And this is vastly to her credit. Frankness, however, compels the belief that woman will never make a signal success as a journalist in connection with the daily press of our country. The obstacles to be overcome are too great, and the chief obstacle is her sex. Along certain lines she can always make a living, but it is a curious fact that the journalistic lines for which her instinct has best adapted her, as, for instance, the reporting of functions into which the dress of woman or any other distinctly feminine element enters largely, are the lines most distasteful to her. But in great political, economic, or national excitements, an editor rightfully hesitates to send a woman, for he feels the hindrance of sex; and so the dominating features which are the essential part of successful journalism must, of the very necessity of things, be withheld from her. Some women have considered this an injustice to their sex until the experiment has been made and the opportunity given them, and then, invariably, they have been quite as willing to retire and not repeat the experience as the editor has been that the experiment should remain such. Journalism in its truest and largest sense was never intended for women; it is distinctly a profession for men.

But all this does not in any way apply to the higher grades of literary

work, and there woman has the same opportunity as man with no physical or other hindrance of sex to be considered. And she has proven this to be true by what she has already accomplished, and she will make that proof more convincing in the years to come. Her past as author is already creditable ; yea, more ; it is commanding. What her future will be no one can foretell, for she must unfold it to herself and to the world. But it is a conservative prediction to make, from the present outlook, that the part she has taken in the literature of the nineteenth century will be completely dimmed by the higher position which her ripening powers will command in the twentieth century.

WOMAN AND THE STAGE.

THERE is a general impression that the connection of woman with the stage is of recent occurrence and does not date farther back than the seventeenth and in a few countries the sixteenth century. This impression is erroneous, as probably a great many are aware. Woman is not a new arrival in the history of the drama. Her influence on its development has been traced far back into the remotest period of the Middle Ages, to the second half of the tenth century.

It would be out of place here to enter into elaborate historical researches and discussions. We all know that the ancient theater had a theocratic origin; it is, therefore, not strange that the Christian theater also had its cradle in religion. But nowhere did woman appear on the ancient stage, if we except her participation in the Greek mysteries and occasional exhibitions of physical display; it is only due to the higher level upon which Christianity has placed woman that she has obtained the opportunity to figure as an important and beneficent factor in the development of dramatic art.

There is a theory, almost generally accepted, that there is no direct connection between the new Christian theater and the old one, and that the former one was born long after the death of the latter. This theory is not exact. The vitality of the dramatic spirit was never entirely extinct. One can trace its continuity through ages, but unquestionably the most important link of the chain is the so-called comedy of the tenth century, the work of a Christian woman.

The very name of comedy in the tenth century seems an anachronism. It was a time of concentration of religious thought and of political upheaval and anarchy caused by the disintegration of the work of Charles the Great.

By far the greater part of the Christian community expected the end of the world would come with the approaching millennium of the Christian era. Certainly it does not appear a favorable epoch for an artistic or literary revival. One would think it scarce possible to find then for the drama a poet, a stage, or a public. And yet it was then that from the recess of a

Jenny Lind

JENNY LIND.

Reproduced from a portrait by Magnus, a German genre and portrait painter. Magnus was a native of Berlin, and his work has been universally commended for its excellent color and correctness in design.

monastery hidden in the dark forests of Germany, on the banks of the river Gande, resounded the first note of dramatic renaissance.

This note was uttered by a woman's voice. The convent of Gandersheim was founded by Lutolf, Duke of Saxony, grandson of a celebrated Saxon chief, Wittikind, who was conquered and converted by Charlemagne. During the first years of its foundation most of its abbesses were members of the ducal family. One of these abbesses is supposed by some historians to have been a Greek princess, daughter of the emperor of the Orient, and to have brought from Constantinople elements of higher culture to this remote corner of Germany.

Whatever may be the case, it is certain that the convent of Gandersheim became an intellectual oasis among the deserts of barbarism. It was here that lived and died a modest nun, Hrosvitha, known even to-day more generally as the "Nun of Gandersheim"; it was there that she wrote in Latin her legends, her historical poems, and, what interests us most, her six or seven comedies. About her life we know almost nothing, except the very personal allusions contained in her works. Thus she informs us that it is to the Princess Gerberg, an imperial niece and abbess of the convent, and to Riccardi that she owes most of her classical knowledge and her literary attainments.

Hrosvitha wrote in Latin. Her legends are in either hexameters or elegiac verse; her plays, the so-called comedies, are in prose. Her Latin is correct, far above the so-called "Kitchen" Latin of the Middle Ages. She was evidently well versed in the knowledge of the old classic authors, and equally well acquainted with the rich lore of Christian legends, and with the theological philosophy of the fathers of the Church. Of the dramatic writers of Greece and Rome she seems to have known only Terence. It was her admiration for Terentius' genius and style, combined with abhorrence for his lack of morality, that seems to have inspired Hrosvitha to write her dramas. She states her object in the following words: "I intend to substitute for the picture of the dissipation of pagan women, edifying stories of pure virgins. I have endeavored, so far as the means of my poor little talent allowed, to celebrate the victories of chastity, especially those where woman's weakness triumphs over man's brutality."

The value of Hrosvitha's dramas is mostly in the dialogue, in the richness and subtlety of thoughts, in a spirit of genuine poetry, as well as in an aspect of life and of womanhood to which we have not been treated in the ancient literature.

It is the most important work of transition between the two eras, because, though modeled upon and inspired by the classics, it is the first to bring forth new elements and new forms, on which developed later the drama of the Christian era.

To-day the name of the modest nun of Gandersheim is very little known, though students of the drama and a few learned archæologists and professors in Germany and France have done their best to extol the significance and merits of that strange figure standing solitary between the ancient and the modern world. The publication of her manuscripts by Celtes, in 1501, created a sensation among the German and Italian humanists of the time, and it would not be strange to suppose that they were known, though probably in a transfigured shape, to some of the dramatists of the sixteenth century, and inspired their genius; and thus the influence of Hrosvitha upon the later drama may have been much greater than we can realize to-day.

In the connection of woman with the stage, or, rather, with dramatic art and literature, no name deserved a higher rank than the very name of Hrosvitha. It is one more laurel in the crown of womanhood that it was a woman who was the originator of the modern drama, and we can claim with pride that the first female dramatist ever known in history was inspired in her work by the highest and most ideal motives, and that her tendency has been to elevate the moral standard of the drama.

Another point almost as important as the authorship of the first modern plays is their performance. There have been long discussions upon this point, but at present it can be accepted as a fact, based on the authority of the German and French savants, that all of the plays of Hrosvitha were performed in the convent of Gandersheim by young nuns, in the presence of the Bishop of Hildesheim and several high officials of the empire, probably even before the members of the imperial family. How strange, how

hardly conceivable, is the fact of such an origin for the modern theater in the presence of the unreasonable antagonism between Church and stage which has been fostered by narrow-minded people on both sides. Yet it is only natural when we remember the whole history of ancient and modern drama, and if we keep in mind that for long centuries after Hrosvitha, the only manifestations of the dramatic spirit were confined to the so-called mysteries, "miracles" and "moralities," performances where religion and scenic display were combined in a curious fashion, much less legitimately than in Hrosvitha's plays.

We do not intend to dwell upon them except to mention that generally women were excluded from such performances. There is known only one instance of woman's participation in a so-called mystery. In the beginning of the sixteenth century, in the city of Metz, three women personated in public the three Marys in the representation of our Lord's passion. In the female convents, however, the custom of private theatricals seems to have persisted from the time of Hrosvitha during the Middle Ages. They were often forbidden by the bishops, but we know that as late as the sixteenth century, in some of the Spanish convents, they were customary, as Friar Juan Mariana testifies.

In the first half of the sixteenth century, under the reign of Charles V., woman appears on the professional stage in Spain. Her appearance, however, does not seem to have been generally welcome, because Charles, the son of Philip II., prohibits it by a special edict. Soon, however, the prohibition fell into disuse, and the actress ceased to be an exception. A Spanish writer, Augustin de Rojas, says that in the times of Lope de Vega there were a great many organizations of strolling players through the country. He enumerates as many as six different kinds of such organizations. In the lower organizations women's parts were played by men, in the middle ones by women or boys, but in *The Farandula* and *Compania* all the female parts were personated by women. Cervantes, in his *Don Quixote*, speaks of a company of actors that included one woman, who was the wife of the author and played the part of a queen.

Another interesting detail in the history of the beginning of the theater in Spain is an attempt made in 1586 to give separate performances for men and

for women. The time selected for the latter was immediately after noon—a regular matinée. It seems that the ladies of Madrid in those times were very fond of matinées, because seven hundred and sixty tickets were disposed of at one real apiece to so many ladies.

For some reason or other, however, the performance was forbidden by the authorities, the money was refunded, and the custom of almost exclusive matinées for ladies was not renewed until the present days in America. Italy was the next country after Spain where women appeared on the stage, about the middle of the sixteenth century, but, following in the footsteps of Philip II., the pope, Innocent IX., forbade their appearance. But notwithstanding the pope's decree, the substitution of woman for man in female parts became a feature of the Italian theater, as it did of the Spanish, and the Spanish and Italian companies appeared even abroad with women actors.

In September, 1548, the Cardinal of Ferrara, Archbishop of Lyons, was entertaining the king of France, Henry II., and his wife, Catharine de Medici. The entertainment was exceedingly sumptuous, and its principal feature was a tragic comedy performed by Italian actors and actresses. This was the first time woman was seen on the stage in France, but it was only fifty years later that a French woman appeared before the public. Her name was Marie Vernier, and her appearance is a very important event in the annals of the French stage, because it was followed immediately by the establishment of a regular theater, the first one in France, managed by her husband and herself.

The formal entrance of women on the stage in England is usually credited to the epoch of the Restoration. It seems, however, that already under Cromwell, when the fervor of the Puritans against the stage had somewhat abated, and Davenant was allowed to give performances at the Rutland House, there was produced the "Siege of Rhodes," a play with music, wherein the part of Ianthe was personated by a woman, Mrs. Coleman.

Under the reign of Charles II. the custom of women's performing on the regular stage was regulated by royal rescript, and a memorable date is the eighth of December, 1680, when the play of "Othello" was given

with a special prologue, written by one S. Jordan, in order, as he says, to introduce the first woman that ever acted on the stage. Jordan, evidently, could not have been aware of the earlier performance of the "Siege of Rhodes" with Mrs. Coleman, or must have intentionally omitted to refer to it. The woman he alludes to in his prologue was Mrs. Ann Marshall. He curiously insists on the fact that she was a married woman.

In Poland, at the end of the sixteenth century, the Italian troupes of actors and actresses appeared on the private royal stage or in the public squares. A Polish woman is already seen at the beginning of the seventeenth century, when she appears occasionally in translated and original drama.

The country in which woman appears latest on the stage, but where she has contributed to its development more than anywhere else, is Germany. About 1678, there was formed a company of actors from the students of Leipsic University, under the leadership of Magister Johann Velthen. This company received permission for a permanent organization from the Duke of Saxony, and established the first German court theater.

Mrs. Velthen, the wife of the manager, was the first German actress. After the death of Johann Velthen the management of the company passed into the hands of his widow, and so the first German actress is also the first woman who was a theatrical manager.

Frederica Caroline Neuber, or, as she has usually been called, the Neuberin, was the founder of the Leipsic school of acting. She did more than anyone else to build up a higher dramatic repertoire, as well as to promote a loftier standard of dramatic art in Germany. As a German historian says, she closed the gap existing between the German stage and poetry. The life of the Neuberin was a continual struggle against the low prevailing forms of burlesque and harlequinades, and she died poor and solitary, with a broken heart, in a little hamlet near Dresden. The epitaph on her tombstone, erected long afterward, calls her the creator of artistic taste on the German stage, a title which she certainly deserves.

The woman who had the most pronounced influence upon the German stage was Sophie Schroeder.

At the beginning of the present century there were two tendencies in

the dramatic art of Germany opposed to each other. The Hamburg school, under the influence of the great actor Louis Schroeder, was tending toward realism ; the school of Weimar, created by the great poets Goethe and Schiller, tended toward idealism.

The object of the first was to preserve strong characteristics, and to avoid pathos ; the object of the latter was to keep up the standard of the ideal of poetry, which might be lowered, they feared, in the narrow limits of everyday surroundings and commonplace treatment. Both were right to some extent, and the solution of the struggle lay in the union of the two tendencies. This work of unification was done by a woman.

Antoinette Sophie Schroeder had an eminently poetic nature. She could not resist the influence of Goethe and Schiller, and became a genuine idealist in the conception of her parts ; but, on the other side, brought up under the influence of her cousin in the Hamburg theater, she remained a realist in execution.

The influence of women may not have acted in such a direct way upon the development of the theater in other countries, but whoever is familiar with the history of the theater will acknowledge that at every new phase of development, at every new step of progress, actresses have marked their way as prominently as actors.

If the influence of woman upon the theater is beneficent, can we say the same of the influence of the theater upon the woman herself? In other words, does the life of an actress tend to develop her better qualities, or does it do the contrary? A decisive reply to the question is not easy to give.

It may, however, be said that, while the life that an actress leads exposes her to many temptations, stimulates her vanity too much, and takes her sometimes too far from her family duties, it has some advantages which may compensate for the losses. It certainly must develop in her a sense of independence and therefore of responsibility. On the other side, it brings her into contact with the highest creations of the master minds, and is bound to open both heart and mind to the generous impulses and higher problems which they lay before humanity. As for morals, it can only be stated that there are comparatively as many good women on the dramatic stage as in any other walk of life.

The good that woman can do on the stage for humanity can be summed up in the good that the stage itself can do. We cannot expect that only the works of great masters shall be produced in the numerous theaters. Very often the stage is used only for amusement, but even in that case it should not be detrimental to the better instincts of man. Lessing said: "It is of the utmost importance that the amusements of the stage shall not be coarse and idiotic." But he adds, and we all, I hope, believe with him: "A good theater is more than an amusement, and can produce an effect second only to that of the pulpit. It helps to build up and keep the purity of our language; it impresses our morals and customs; it ennobles both the performer and the public."

In the present days there has appeared in a new form the old struggle between idealism and realism, similar to the one we alluded to in mentioning Sophie Schroeder. Thoré, the great French critic, says: "Art is the expression of the beautiful." Nowadays, art is more often called the expression of the true, of nature. But, whether it is the beautiful that brings to our hearts the love of truth and justice, or whether it is truth that teaches us how to find the beautiful in nature and how to love it, in either case art does a noble work. It drags out the soul from its everyday shell, and brings it under the spell of its own mysterious and wonderful power, so that a memory of this experience stays with the people, sustains them in their daily labors, and refines their minds.

Dramatic art has a more limited field than some of her sisters. While a painter or a sculptor can choose his own subjects, and only deal with nature as it appears to his temperament, the actor has to follow the dramatic author. But the interpretation of the author's work depends upon the performer. By transfusing his own soul into the character performed, the actor can either degrade or elevate the impersonation. There is no question that almost any part of the higher drama can be interpreted, without detriment to the author's object, so as to appeal to the lower instincts of the public, or to its higher intellect or sentiment.

It is in this direction that we think woman's mission on the stage can be of great significance to her art, to her public, and to herself.

We have hitherto alluded only to the actress, although the connection of

the female dramatist with the theater is of similar, if not stronger, importance. I referred to the subject in speaking of Hrosvitha, but the general treatment of the question belongs to the domain of literature. There is, however, yet a third way in which stage and women react upon each other. It is the woman who goes to the theater. All of us have at heart the future of the American stage, and by this we mean the progress of dramatic art and dramatic literature. This future may in some way be made brighter by the combined efforts of the playwright and the performer, but in the present condition of affairs the improvement of the stage depends, first of all, upon the public.

In these last years of the nineteenth century, when materialism, or at least a practical spirit, rules over everything, the theater has become principally a commercial enterprise. We may consider this a drawback, we may seek remedies for it, but in the meantime we have to look at facts as they are. Now, we know that in all the economic questions the law of supply and demand is the supreme master ; therefore the theater will produce what the public requires. The manager, the author, and the actor obey the public's dictation.

Who can influence the public? I think only woman. She forms the larger half of it, and can to a great extent rule the other half. The American woman especially has always been an important factor in all the civilizing influences. Her position in this country is superior to that occupied by our sisters elsewhere, and is due to her intellectual qualities and to the high general level of her instruction.

I am happy to say that there has always been a tendency on her part to protect and encourage true art. Hrosvitha's spirit of refinement and poetry is still living in women's hearts, and therefore I look with serenity and hope to the future, convinced, as I am, that the almighty power of American women will create a new era in the history of the American stage.

WOMAN'S HIGHER EDUCATION.

THE subject of the higher training of young women may resolve itself into three questions: —

1. Shall a girl receive a college education?
2. Shall she receive the same kind of a college education as a boy?
3. Shall she be educated in the same college?

As to the first question: It must depend on the character of the girl. Precisely so with the boy. What we should do with either depends on his or her possibilities. No parents should let either boy or girl enter life with any less preparation than the best they can give. It is true that many college graduates, boys and girls alike, do not amount to much after the schools have done the best they can. It is true, as I have elsewhere insisted, that "you cannot fasten a two-thousand dollar education to a fifty-cent boy,"—or girl either. It is also true that higher education is not alone a question of preparing great men for great things. It must prepare even little men for greater things than they would otherwise have found possible. And so it is with the education of women. The needs of the times are imperative. The highest product of social evolution is the growth of the civilized home—the home that only a wise, cultivated, and high-minded woman can make. To furnish such women is one of the worthiest functions of higher education. No young woman capable of becoming such, should be condemned to anything lower. Even with those who are in appearance too dull or too vacillating to reach any high ideal of wisdom, this may be said—it does no harm to try. A few hundred dollars is not much to spend on an experiment of such moment. Four of the best years of one's life spent in the company of noble thoughts and high ideals cannot fail to leave their impress. To be wise, and at the same time womanly, is to wield a tremendous influence, which may be felt for good in the lives of generations to come. It is not forms of government by which men are made or unmade. It is the character and influence of their mothers and their wives. The higher education of women means more for the future than all conceivable legislative reforms. And its influence does not stop with the home. It means higher standards of manhood, greater thorough-

ness of training, and the coming of better men. Therefore, let us educate our girls as well as our boys. A generous education should be the birthright of every daughter of the republic as well as of every son.

2. Shall we give our girls the same education as our boys? Yes, and no. If we mean by the *same* an equal degree of breadth and thoroughness, an equal fitness for high thinking and wise acting, yes, let it be the same. If we mean this: Shall we reach this end by exactly the *same* course of studies? then our answer must be, No. For the same course of study will not yield the same results with different persons. The ordinary "college course" which has been handed down from generation to generation is purely conventional. It is a result of a series of compromises in trying to fit the traditional education of clergymen and gentlemen to the needs of men of a different social era. The old college course met the needs of nobody and, therefore, was adapted to all alike. The great educational awakening of the last twenty years in America has lain in breaking the bonds of this old system. The essence of the new education is individualism. Its purpose is to give to each young man that training which will make a man of *him*; not the training which a century or two ago helped to civilize the mass of boys of that time, but that which will civilize this particular boy. One reason why the college students of 1895 are ten to one in number as compared with those of 1875, is that the college training now given is valuable to ten times as many men as could be reached or helped by the narrow courses of twenty years ago.

In the university of to-day the largest liberty of choice in study is given to the student. The professor advises, the student chooses, and the flexibility of the courses makes it possible for every form of talent to receive proper culture. Because the college of to-day helps ten times as many men as that of yesterday could hope to reach, it is ten times as valuable. This difference lies in the development of special lines of work and in the growth of the elective system. The power of choice carries the duty of choosing rightly. The ability to choose has made a man out of the college boy and transferred college work from an alternation of tasks and play, to its proper relation to the business of life. Meanwhile the old ideals have not risen in value. If our colleges were to go back to the cut-straw of

medievalism, to their work of twenty years ago, their professors would speak to empty benches. In those colleges which still cling to these traditions the benches are empty to-day — or filled with idlers, which to a college is a fate worse than death.

The best education for a young woman is surely not that which has proved unfit for the young man. She is an individual as well as he, and her work gains as much as his by relating it to her life. But an institution which meets the varied needs of varied men can also meet the varied needs of the varied women. The intellectual needs of the two classes are not very different in many important respects. The special or professional needs, so far as they are different, will bring their own satisfaction. Those who have had to do with the higher training of women know that the severest demands can be met by them as well as by men. There is no demand for easy or "goody-goody" courses of study for women except as this demand has been encouraged by men. In this matter the supply has always preceded the demand.

There are, of course, certain average differences between men and women as students. Women have often greater sympathy or greater readiness of memory or apprehension, greater fondness for technique. In the languages and literature, often in mathematics and history, they are found to excel. They lack, on the whole, originality. They are not attracted by unsolved problems, and in the inductive or "inexact" sciences they seldom take the lead. The "motor" side of their minds and natures is not strongly developed. They do not work for results as much as for the pleasure of study. In the traditional courses of study — traditional for men — they are often very successful. Not that these courses have a fitness for women, but that women are more docile and less critical as to the purposes of education. And to all these statements there are many exceptions. In this, however, those who have taught both men and women must agree: the training of women is just as serious and just as important as the training of men, and no training is adequate for either which falls short of the best.

3. Shall women be taught in the same classes as men? This is partly a matter of taste. It does no harm whatever to either men or women to

meet those of the other sex in the same class rooms. But if they prefer not to do so, let them do otherwise. Considerable has been said for and against the union in one institution of technical schools and schools of liberal arts. The technical quality is emphasized by its separation from general culture. But I believe better men are made where the two are not separated. The culture studies and their students gain from the feeling of reality and utility cultivated by technical work. The technical students gain from association with men and influences, of which the aggregate tendency is toward greater breadth of sympathy and a higher point of view.

A woman's college is more or less distinctly a technical school. In most cases, its purpose is distinctly stated to be such. It is a school of training for the profession of womanhood. It encourages womanliness of thought as more or less different from the plain thinking which is called manly. The brightest work in women's colleges is often accompanied by a nervous strain, as though its doer were fearful of falling short of some outside standard. The best work of men is natural, is unconscious, the normal result of the contact of the mind with the problem in question.

In this direction, I think, lies the strongest argument for co-education. This argument is especially cogent in institutions in which the individuality of the student is recognized and respected. In such schools each man, by his relation to action and realities, becomes a teacher of women in these regards, as, in other ways, each cultivated woman is a teacher of men.

In woman's education, as planned for women alone, the tendency is toward the study of beauty and order. Literature and language take precedence over science. Expression is valued more highly than action. In carrying this to an extreme, the necessary relation of thought to action becomes obscured. The scholarship developed is ineffective, because it is not related to success. The educated woman is likely to master technique, rather than art: method, rather than substance. She may know a great deal, but she can do nothing. Often her views of life must undergo painful changes before she can find her place in the world.

In schools for men alone, the reverse condition often obtains. The sense of reality obscures the elements of beauty and fitness. It is of great

advantage to both men and women to meet on a plane of equality in education. Women are brought into contact with men who can do things — men in whom the sense of reality is strong, and who have definite views in life. This influence affects them for good. It turns them away from sentimentalism. It is opposed to the unwholesome state of mind called "monogamic marriage." It gives tone to their religious thoughts and impulses. Above all, it tends to encourage action as governed by ideals, as opposed to that resting on caprice. It gives them better standards of what is possible and impossible when the responsibility for action is thrown upon them.

In like manner, the association with wise, sane, and healthy women has its value for young men. This value has never been fully realized, even by the strongest advocates of co-education. It raises their ideal of womanhood, and the highest manhood must be associated with such an ideal. This fact shows itself in many ways; but to point out its existence must suffice for the present paper.

At the present time, the demand for the higher education of women is met in three different ways: -

1. In separate colleges for women, with courses of study more or less parallel with those given in colleges for men. In some of these the teachers are all women, in some mostly men, and in others a more or less equal division obtains. In nearly all of these institutions, those old traditions of education and discipline are more prevalent than in colleges for men, and nearly all retain some trace of religious or denominational control. In all, the Zeitgeist is producing more or less commotion, and the changes in their evolution are running parallel with those in colleges for men.

2. In annexes for women to colleges for men. In these, part of the instruction given to the men is repeated for the women, though in different classes or rooms, and there is more or less opportunity to use the same libraries and museums. In some other institutions, the relations are closer, the privileges of study being similar, the difference being mainly in the rules of conduct by which the young women are hedged in, the young men making their own.

It seems to me that the annex system cannot be a permanent one. The annex student does not get the best of the institution, and the best is none

too good for her. Sooner or later she will demand it, or go where the best can be found. The best students will cease to go to the annex. The institution must then admit women on equal terms, or not admit them at all. There is certainly no educational reason why a woman should prefer the annex of one institution when another equally good throws its doors wide open to her.

3. The third system is that of co-education. In this system young men and young women are admitted to the same classes, subjected to the same requirements, and governed by the same rules. This system is now fully established in the state institutions of the North and West, and in most other colleges in the same region. Its effectiveness has long since passed beyond question among those familiar with its operation. Other things being equal, the young men are more earnest, better in manners and morals, and in all ways more civilized than under monastic conditions. The women do more work in a more natural way, with better perspective and with saner incentives than when isolated from the influence and society of men. There is less of silliness and folly where a man is not a novelty. In co-educational institutions of high standards, frivolous conduct or scandals of any form are unknown. The responsibility for decorum is thrown from the school to the woman, and the woman rises to the responsibility. Many professors have entered Western colleges with strong prejudices against co-education. These prejudices have never endured the test of experience. What is well done has a tonic effect on the mind and character. The college girl has long since ceased to expect any particular leniency because she is a girl. She stands or falls with the character of her work.

It is not true that the character of college work has been in any way lowered by co-education. The reverse is decidedly the case. It is true that untimely zeal of one sort or another has filled the West with a host of so-called colleges. It is true that most of these are weak and doing poor work in poor ways. It is true that most of these are co-educational. It is also true that the great majority of their students are not of college grade at all. In such schools, low standards rule, both as to scholarship and as to manners. The student fresh from the country, with no preparatory training, will bring the manners of his home. These are not always good manners,

as manners are judged. But none of these defects are derived from co-education ; nor are any of these conditions in any way made worse by it.

A final question : Does not co-education lead to marriage? Most certainly it does ; and this fact need not be and cannot be denied. But such marriages are not usually premature. It is certainly true that no better marriages can be made than those founded on common interests and intellectual friendships.

A college man who has known college women is not drawn to those of lower ideals and inferior training. His choice is likely to be led toward the best he has known. A college woman is not led by propinquity to accept the attentions of inferior men.

I have before me the statistics of the faculty of a university open to both sexes alike. Of the eighty professors and instructors, twenty-seven men and women are still unmarried. Of the remaining fifty-three, twenty-one have taken the Bachelor's degree in co-educational institutions, and have married college associates ; twelve, mostly from colleges not co-educational, have married women from other colleges, and in twenty cases the wives are not college graduates.

It will be seen then, that nearly all those who are graduates of co-educational colleges have married college friends. In most cases college men have chosen college women ; and in all cases both men and women are thoroughly satisfied with the outcome of co-education. It is part of the legitimate function of higher education to prepare women as well as men for happy and successful lives.

An Eastern professor, lately visiting a Western State university, asked one of the seniors what he thought of the question of co-education.

"I beg your pardon," said the student ; "what question do you mean?"

"Why, co-education," said the professor ; "the education of women in colleges for men."

"Oh," said the student, "co-education is not a question here."

And he was right. Co-education is never a question where it has been fairly tried.

WOMAN AS AN ARTIST.

"GENIUS has no sex,—I defy anyone to distinguish between two canvases, one of which shall be the production of a woman, and the other of a man." So writes the artist William M. Chase.

The stories of Rosa Bonheur, the painter, and Harriet G. Hosmer, the sculptor, are told elsewhere in this volume. While they are the world-renowned examples of woman's artistic work, they are not the solitary instances. Many women decorate china and paint sachet bags and do many pretty but unimportant things without ever having known the thrill of creative genius. But these are not artists, any more than an ordinary carpenter who builds a barn is an architect.

Woman is naturally more artistic in her tastes than man, and it would seem that man must become somewhat womanly (not effeminate) in order to be artistic. While all admit that woman is artistic, many still refuse to admit that she is creative. We do not seek to prove her case, but simply give a few indications of real genius and creative ability.

Many of the designs for books and magazines are wrought by women. Mary Hallock Foote's writings are illustrated by herself. Woman is creative in fiction—she can "see things," and if she cannot put them into pictorial form, it is not that she lacks creative power, but manual skill to execute her ideas.

Some years ago Prang offered a competition prize. Miss Dora Wheeler tried for the prize and won it against such artists as Vedder and Caryl Coleman. On the following year double prizes were offered. The one prize was to be awarded by popular vote; the other by vote of artists. Both the vote of the general public and of the artist were for Miss Wheeler's picture.

Miss Mary Cassatt produced the work of art which decorated the tympanum of the great gallery in the Woman's building at the World's Fair at Chicago, and one has said, "It was a sufficient justification for the existence of the building, that it called out such a work from the hand of a woman for its adornment."

We have it on good authority, that of the students in the art schools of

PLOWING IN NIVERNAIS

PLOWING IN THE NIVERNAIS.

Reproduced from the painting by Rosa Bonheur, called by Hamerton "the most accomplished female painter who ever lived." Rosa Bonheur was a pupil of her father, Raymond Bonheur, and devoted her talents chiefly to animal painting. The "Horse Fair," "Sheep on the Seashore," "Three Musketeers," are notable examples of her work.

this country, seventy per cent. are women, and we see no reason why the proportion should become less. The world loves the beautiful and is willing to pay for it. Woman is by nature fitted to appreciate the beautiful and by training is able to produce on canvas and in marble and bronze, the artistic embodiment of noble ideas. So this field is destined to be occupied even more largely by women.

We ought to distinguish, however, between those who handle paint and clay as a fad or pastime, and those who make it serious work, and adopt it as a profession. There are few men who dabble with painting or modeling, but of women there are hundreds, and this has had the effect of cheapening the general artistic work of woman and giving to the world the impression that woman is man's inferior in art.

We have no right to deny woman the amusement to be derived from attempts at art work ; we only insist that these attempts shall not be classed with works of genius, thus lowering the general estimate of woman's real achievements in painting and sculpture.

The art-work of women now past middle life was mostly confined in their early youth to copying with a crayon point the "hatchings" and "stipplings" of French lithographs. Artistic taste was at that time nourished on such subjects as girls with birds in their hands, Italian hurdy-gurdy players with languid black eyes, under plumed slouch hats. In addition to such sallies, young women employed leisure moments in painfully duplicating with fine lead pencils the innumerable leaves of trees seen in engravings, while some old castle, or the round tower of a mill, in the portfolio of their drawing professor, excited great enthusiasm. But then art students were rare and scarcely found outside our large cities and towns. The mothers of the present generations of girls recollect well this state of things, and they can also recall the square cross-stitch done in Berlin wools then usual for embroidering slippers and lamp mats ; while a dog, cat, or lion, executed in the same way, was the theme for a hearth rug or a fire screen.

But our grandmothers were even more elementary than their daughters in their conception of art. When the young lady of that generation finished her sampler in crewel-work, and appended to this bit of embroidery a yellow canary bird eating impossible cherries from a tree scarcely taller

than itself; or had fashioned with her needle a willow tree overhanging a white gravestone, above which a mourner was weeping, such examples constituted her artistic "finishing," and she was deemed fit to enter society or to assume, often at fifteen or sixteen years of age, the cares of wedded life.

Few people traveled abroad then, and Mr. Ruskin had not shown the part art might play as a means of civilization.

Our present purpose is to show the lack of interest in art fifty years ago, when there was little enlightened appreciation of it outside a small circle of enlightened people who were the admirers of such artists as Copley or Allston, and to contrast with this limited acceptance its position in the United States to-day, especially as it affects women.

The large art schools of the country significantly indicate the direction art is taking. Among them the Woman's Art School of the Cooper Union affords a suggestive example; and its sister schools throughout the country tell the same story of the broadened intellectual life of women. When we allude to the schools of Boston, Philadelphia, San Francisco, and Washington, and mention the new buildings that have recently been erected for museums and schools in Minneapolis, Cincinnati, and Chicago, and speak of the art departments connected with Harvard or Yale, in which women have equal opportunities with men for study; to say nothing of the studios filled with art collections at such women's colleges as Vassar, Wellesley, and Smith, we see how large a field art now occupies; without counting the myriad children now learning to draw in the public schools of the United States.

Genius is the rarest of gifts. But when we look back and see the portraits by Angelica Kaufmann, and the carvings by the daughter of Erwin von Steinbach in Strasburg Cathedral, we recognize, that, here and there, among those who follow an intellectual life, there have been women artists of high gifts. But art which touches a whole population is better indicated on a lower plane than that which affects people of genius; and we find thousands of young American women now seeking to embody their ambition in artistic form. One observes in such a school as the Cooper Institute about four hundred persons devoting themselves to artistic study. Recognizing the necessity of thoroughness if they may expect success, the larger

portion are learning to draw in black and white from the antique and the life models. The Art Students' League, the Metropolitan Art Schools, and the National Academy contain large classes of women ; while in Boston, Philadelphia, and elsewhere, the same conditions occur.

Parents of college boys are usually content to give their sons from four to seven years in which to prepare for the business of life. Many women allow themselves four years to study art, and often they take a longer time ; but it most frequently happens that they have themselves earned the money to defray the expense of their education, differing in this respect from their more favored brothers.

The practice of any branch of knowledge is tantamount to its continued study. But for the first elements of drawing or of cutting blocks for engraving, or pen and ink work for etching and illustrating, a long apprenticeship is first requisite.

We have seen how girls in the last generation found their examples of art in the portfolio of their teacher. Illustrated magazines, which in themselves are now a liberal education, had at that time no existence. Good engravings were rare, and photography had not been dreamed of. Now, girls can dream over the Sistine Madonna in a photograph which gives nearly the full impression of the original, while an etching from Turner echoes the sentiment of the artist.

The paintings of more than two hundred women in a late exhibition of the Royal Academy hung side by side with those of eleven hundred male contributors. Visitors to this English gallery may recall the portraits by Mrs. Jopling, Mrs. Perugini, or Mrs. Stillman as among the best works there. Justice concedes that these English women rank well with men.

Fine paintings are few, compared with the multitude of articles in porcelain, carvings, or ornamental designs, designated as industrial art. One phase of art expresses itself through a small class of engravers, where delicate taste and deft handicraft appear. Here are found the principal compositions of Mrs. Mary Hallock Foote. In these she depicts remote Western life and the arid scenery of the desert where the cactus protrudes above long stretches of sand. Such a landscape forms the setting of rough Mexicans or Indians, varied by the soft-haired women and children of the Eastern

states. These illustrations form a chief attraction of some of our most prominent periodicals.

But there is a more frequent type of artistic woman, composed of those without aptitude for untried paths, who are skillful in developing on the block the "tone," "values," and graces of composition which other artists have originated. It is interesting to observe a young girl at work on a block of wood, five or six inches square, resting on its leather cushion, on which a landscape or group of figures has been photographed. The scene may be by Abbey, Chase, or Gifford. Beside the workwoman is the original drawing. A little three-cornered knife in her deft fingers cuts and touches the wood, but in such tiny lines as can often be seen only through the magnifying glass; while she refers frequently to the original drawing to render a form more correctly.

In Charleston, S. C., one young Southern girl has an office for commercial engraving. Until she returned home from studying in the North, there was no such branch of work as hers along the Southern Atlantic seaboard. In some of the Western states women have formed partnerships and gone into the business of engraving.

Many interiors of dwellings and public buildings show that women decorators have worked successfully. The names of Mrs. Wheeler and Miss Revere Johnson are well known. In the Union League Club of New York and the Seventh Regiment Armory the richly-glowing work of some portions was painted by a woman; while the harmoniously-toned stained glass by a sister artist attests her talent and skill. Magnificently embroidered curtains, where nets filled with glittering fish that have suffered a sea change into something new and strange, evince the elegant taste of a lady foremost as a decorator.

The rooms of the Associated Artists in New York disclose a charming life. Modern tapestry is wrought here by hands that follow closely the methods of Beauvais or Bayeux; while masses of roses or trailing vines in their luxuriant beauty and the varying forms of nature are copied in floss on satin. Textile fabrics of many sorts appear wrought by fingers that weave a glitter into satin or give a bloom to homely fabrics. This little world has its own intense life, while it is scarcely known outside except by

such stately pieces of embroidery as the great curtain of the stage at the Madison Square Theater. In other directions of beautiful embellishment the art-paper manufacturers have produced some of their best hangings from designs furnished them by women. The silk factories of the Messrs. Cheney owe to our art students, patterns for brocades and satins, besides suggestions for weaving their splendid goods which add to the sheen of satin the diaphanous effect of velvet, or which by various threads and surfaces increase their richness and beauty.

Among new directions of art, pen and ink illustrations furnish a promising field. Newspapers and magazines are filled with many a sketch from the busy brain of a woman, printed from her drawing without the intervention of the engraver's block.

Medieval illuminators, stonecutters or metal workers, dreamed and wrought with almost religious enthusiasm, and we fancy the sweet serenity in which these toilers for beauty spent their happy days. On us are shed, from time to time, the side-lights of many little groups of persons who in our day still perpetrate such a remote and ideal experience.

Girls and women are heard of who, content to be poor and unknown, are happy and serene in carrying out plans for stained glass or mural ornamentation in the studios of Mr. Lafarge, Mr. Tiffany, Mr. Crowninshield, and other artists who can guide the brain of those who yet furnish many a delicate thought in clever arrangement of form or color.

Among rich American women are found such ladies as Mrs. Maria Longworth Nicholas, now Mrs. Bellamy Storer, who founded the Rookwood potteries at Cincinnati, and herself supported a pottery school. Cincinnati pottery is widely known, and in it the influence of women is clearly discernible. Miss Louise McLaughlin has the credit of rediscovering the Haviland underglaze. She modified this Haviland process with Japanese methods till an attempt was finally made for a distinctive style; and her potteries are now famous for their unusual variety of glazes and clay surfaces.

Cincinnati women have made their mark, also, as wood carvers. Many a piece of magnificent representation of animal and vegetable forms, as rich as Flemish or Italian carvings, attests the skill and taste of these artists.

Women are taking an important hand in the art education of children. Such institutions as the Cooper Institute, the Art Students' League, and the Boston Normal Art School, furnish multitudes of teachers. Many of these are supervisors of state drawing schools in our large cities and towns, where often 10,000 children are under the influence of one of these ladies. A young woman has studied with New York artists, themselves pupils of Carolus Duran, Gérôme, or Henner; has graduated at the Art Students' League or the Cooper Institute, or perhaps has drawn and painted in Paris or Munich; at twenty-five she goes to Wisconsin, Michigan, or still further west. Here she has a dozen teachers of the public schools to instruct directly, and she supervises drawing classes over large sections of those states. Far away on the frontier such a teacher gets up painting classes in her own studio, where she hangs up studies made under Mr. Gifford or Mr. Weir. She starts an art club for the circulation of photographs from the great masters, on the same principle as a book club. Then small art libraries are formed.

We have not dwelt at all in this article on the oil and water color pictures made by women and seen in our exhibitions. Such work is public, and every one has a chance to know of many a good portrait or bit of still life. But we have endeavored to throw light into some of the byways of art which are subtly and surely affecting the life of this nation, though to what extent is generally little known.

Seventeen years ago, at the close of the Centennial Exposition in Philadelphia, there was no practical woman designer for any industrial manufacturing purpose. There were women in England, Scotland, France, Belgium, and America who assisted male designers, and who occasionally put ideas on paper — as suggestions merely, as to what might be pleasing for wall papers, textiles, jewelry, and dainty novelties. These drawings, however, were not practical working designs, and could not be manufactured from directly, but were simply sketches which had to be redrawn and recolored by a practical man before they could be either woven or printed.

To-day there are in America alone hundreds of women who have learned, or are learning, the arts of practical, applied, industrial designs —

women whose work can be carried to the printing-drum or Jacquard loom and be manufactured from at once, without the intervention of a practical man. Unskilled labor and incompetent workmen have been the bane of the manufacturer, who has found it necessary to send abroad for designs made by skilled artists. There is no reason why the American woman should not prepare to retain some — if not all — of the remuneration now awarded the foreign designer. The field of industrial art is most interesting to women, and they certainly are possessed of a refined taste, a quick perception of color and form, delicacy of touch, originality of ideas, a sense of the fitness of things, and the patience necessary to work out their ideas, provided they know the mechanical requirements, and the proper way to set forth these ideas on paper.

A few of the results already achieved by American women in the applied arts may be summed up as follows : Women have designed successfully for jewelry, lace, book covers, stained glass, oilcloths, carpets of all grades, rugs, wall paper, silks, table linen, dress goods, ribbons, handkerchief borders, and many other things.

Miss Emma Humphreys of Delaware, Ohio, for the past few years has supported herself easily by making designs for wall papers and printed silks. Miss Carrie Smith of Smithville, L. I., has for the past seven or eight years secured an ample livelihood by designing rugs. Miss Elsa Bente of New York is employed by the Tapestry Brussels Company to make designs for woven silks. Miss Clara Wooley of Wilkesbarre, Pa., earned in ten weeks over five hundred dollars on wall paper designs. Miss Mary A. Williamson of Indianapolis, Ind., designed the brocades for the inaugural robes of Mrs. Harrison and Mrs. McKee. Miss Ina Bullis of Troy, and Miss Mary Gazgam of Utica, N. Y., are employed by two of our largest and best known wall paper manufacturers. Miss Ama Malkin is employed in the designing room of Messrs. Cheney Brothers' silk mill of South Manchester, Connecticut. Miss Alice Laus is employed in a silk designing room of Paterson, N. J. Miss Celia Craus of Bath, N. Y., is in the designing room of Hilton & Hughes (the old A. T. Stewart carpet factory). These few examples will serve to show that the position of women in the applied arts is no longer problematical, but an assured fact ; that

they can and do succeed as designers is a certainty, provided their instruction is practical, not theoretical.

As to the payment received by women for their designs, it is quite as high as that received by men for the same grade of work ; and, best of all, there is a steadily increasing demand for it. New factories are constantly springing up, old factories are enlarging their plants ; each man is the rival of the other, and tries to produce the greatest variety of goods twice a year. American women have also designed for foreign manufacturers. The pupils of the School of Industrial Art and Technical Design for Women have designed ingrain carpets for Leeds and York, England, china for Carlsbad, Austria, toweling and table linen for Dundee, Scotland, and embroidery and matting for Japan. Therefore let the would-be designer learn how to apply the principles of design practically, as well as artistically, let the originator herself be a practical designer, and thus secure independence.

WOMEN IN THE ALLIANCE MOVEMENT.

THE women prominent in the great farmer manifesto of this present time were long preparing for their part; not consciously, not by any manner of means even divining that there would be a part to play. In the many thousands of isolated farm homes the early morning, the noonday, and the evening-time work went on with a dreary monotony which resulted in that startling report of the physicians, that American farms were recruiting stations from whence more women went to insane asylums than from any other walk in life.

Farm life for women is a treadmill. The eternal climb must be kept up though the altitude never heightens. For more than a quarter of a century these churning, washing, ironing, baking, darning, sewing, cooking, scrubbing, drudging women, whose toilsome, dreary lives were unrelieved by the slight incident or byplay of town life, felt that their treadmills slipped cogs. Climb as they would, they slipped down two steps while they climbed one. They were not keeping pace with the women of the towns and cities. The industry which once led in the march toward independence and prosperity was steadily falling behind as to remuneration. Something was wrong.

The Grange came on — a most noble order, of untold service and solace to erstwhile cheerless lives. Pathetic the heart hunger for the beauty side of life. The Grange blossomed forth in "Floras" and "Pomonas." There was a season of sociability, with much good cookery, enchanting jellies, ethereal angel cakes, and flower decked tables. There was much burnishing of bright-witted women — not always listeners, often essayists. Sometimes, indeed, leaders of discussion and earnest talk about middlemen, the home market, the railroad problem, and such other matters as would have shed light on the cause of the farmers' declining prosperity had not wary politicians sniffed danger, and, under specious pretense of "keeping out politics lest it kill the Grange," tabooed free speech and thus adroitly injected the fatalest of policies. The Grange is dead. Long live the Grange born again — the Alliance! this time not to be frightened out

of politics or choked of utterance; born this time to do far more than talk — to vote.

The Granger sisters through the intervening years, climbing laboriously, patiently, felt their treadmill cogs slipping three steps down to one step up. Reincarnate in the Alliance the whilom Floras and Pomonas became secretaries and lecturers. The worn and weary treadmillers are anxious, troubled. They have no heart for poetry or play. Life is work unremitting. There is no time for ransacking of heathen mythologies for fashions with which to trig out modern goddesses. Instead of mythologic lore, they read "Seven Financial Conspiracies," "Looking Backward," "Progress and Poverty." Alas! of this last word they know much and fear more—fear for their children's future. These once frolicking Floras and playful Pomonas turn with all the fierceness of the primal mother-nature to protect their younglings from devouring, devastating plutocracy.

Politics for the farmer had been recreation, relaxation, or even exhilaration, according to the varying degree of his interest, or of honor flatteringly bestowed by town committeemen upon a "solid yeoman" at caucus or convention. The flush of pride over being selected to make a nominating speech, or the sense of importance consequent upon being placed on a resolution committee to acquiesce in the prepared document conveniently at hand—these high honors lightened much muddy plowing and hot harvest work.

But the farmers' wives participated in no such ecstasies. Hence for them no blinding party ties. And therefore when investigation turned on the light, the women spoke right out in meeting, demanding explanation for the non-appearance of the home market for the farm products, which their good husbands had been prophesying and promising would follow the upbuilding of protected industries. These women in the Alliance, grown apt in keeping close accounts from long economy, cast eyes over the long account of promises of officials managing public business and said, "Promise and performance do not balance." "Of what value are convention honors, or even elected eloquence in national Capitol, if homelessness must be our children's heritage?"

Carlyle's Mænads, hungrier than American women are *as yet*, penetrated

the French Assembly "to the shamefulest interruption of public speaking" with cries of, "*Du pain! pas tant de longs discours!*" Our Alliance women spake the same in English: "Bread! not so much discoursing!" "Less eloquence and more justice."

Strangely enough, the women of the South, where women, and men's thought about women, are most conservative, were first to go into the Alliance, and in many instances were most clear of thought and vigorous of speech. Though never venturing upon the platform, they contributed much to the inspiration and tenacity of the Alliance.

In several states, notably Texas, Georgia, Michigan, California, Colorado, and Nebraska, women have been useful and prominent in the farmer movement, which indeed is now widened and blended with the cause of labor other than that of the farm.

Kansas, however, furnished by far the largest quota of active, aggressive women, inasmuch as Kansas was the theater where the initial act of the great labor drama was played. This drama, which, please God, must not grow into a tragedy, is fully set on the world's stage, and the curtain will never ring down nor the lights be turned off, until there be ushered in the eternal era of justice to the men and women who toil.

The great political victory of the people of Kansas would not have been won without the help of the women of the Alliance. Women who never dreamed of becoming public speakers, grew eloquent in their zeal and fervor. Farmers' wives and daughters rose earlier and worked later to gain time to cook the picnic dinners, to paint the mottoes on the banners, to practice with the glee clubs, to march in procession. Josh Billings' saying, that "wimmin is everywhere," was literally true in that wonderful picnicking, speech-making Alliance summer of 1890.

Kansas politics was no longer a "dirty pool." That marvelous campaign was a great, thrilling crusade. It was religious to the core. Instinctively the women knew that the salvation of their homes, and more even, the salvation of the republic, depended upon the outcome of that test struggle. Every word, every thought, every act, was a prayer for victory, and for the triumph of right. Victory was compelled to come.

Narrow ignoramuses long ago stumbled upon the truth, "The home is

woman's sphere." Ignoramus said, "Women should cook and gossip and rock cradles and darn socks," — merely these and nothing more. Whereas the whole truth is, women should watch and work in all things which shape and mold the home, whether "money," "land," or "transportation." So now Alliance women look at politics and trace the swift relation to the home — their special sphere. They say, "Our homes are threatened by the dirty pool. The pool must go."

Before this question of the salvation of the imperiled homes of the nation, all other questions, whether of "prohibition" or "suffrage," pale into relative inconsequence. For where shall temperance or high thought of franchise be taught the children, by whose breath the world is saved, if sacred hearth fires shall go out? The overtopping, all-embracing moral question of the age is this for which the Alliance came. Upon such great ethical foundation is the labor movement of to-day building itself. How could women do otherwise than be in and of it?

Easily first among the Kansas women who rose to prominence as a platform speaker for the political party which grew out of the Alliance, is Mrs. Mary E. Lease.

An Irishwoman by birth, Mrs. Lease is typically fervid, impulsive, and heroic. All the hatred of oppression and scorn of oppressors which every true son and daughter of Erin feels, found vent in Mrs. Lease's public utterances as she denounced the greedy governing class which has grown rich and powerful at the expense of the impoverished and helpless multitude.

Mrs. Lease came to America when quite a little girl. Her father went into the Union army and died at Andersonville. She was educated a Catholic, but thought herself out of that communion, and is now not overweighted with reverence for the clergy of any sect. She not infrequently rouses their ire by her stinging taunts as to their divergence from the path marked out by their professed Master, whose first concern was for the poor and needy.

Mrs. Lease's home is at Wichita, Kansas. Her husband is a pharmacist. Her children are exceptionally bright and lovely. Her eldest son, grown to young manhood, bids fair to follow his distinguished mother on the platform.

A most trying experience of farm life on a Western claim taught Mrs. Lease the inside story of the farmer's declining prosperity. Turning from unprofitable farming, she began the study of law, in which she was engaged when the Union Labor campaign of 1888 claimed her services as a speaker. During this campaign she only gained a local notoriety. Further study, larger opportunity, and the bugle call of the Alliance movement roused her latent powers, and in the campaign of 1890 she made speeches so full of fiery eloquence, of righteous wrath, and fierce denunciation of the oppressors and betrayers of the people, that she became the delight of the people of the new party, and the detestation of the followers of the old. Seldom, if ever, was a woman so vilified and so misrepresented by malignant newspaper attacks. A woman of other quality would have sunk under the avalanche. She was quite competent to cope with all that was visited upon her. Indeed, the abuse did her much service. The people but loved her the more for the enemies she made.

Her career on the public platform since that memorable campaign has been one of uninterrupted and unparalleled success. Her chiefest distinguishing gift is her powerful voice; deep and resonant, its effect is startling and controlling. Her speeches are philippics. She hurls sentences as Jove hurled thunderbolts. Her personal appearance upon the platform is most commanding. She is tall and stately in bearing, well meriting the title bestowed upon her at St. Louis by General Weaver, when he introduced her to a wildly welcoming audience as "Our Queen Mary." Queen of women orators she truly is. She has the characteristic combination which marks the beautiful Irishwomen, of black hair, fair complexion, and blue eyes — sad blue eyes that seem to see and feel the weight and woe of all the world.

Her style and subject matter of discourse are distinctively hers. She is neither classifiable nor comparable. Her torrent of speech is made up of terse, strong sentences. These she launches with resistless force at the defenseless head of whatever may be the objective point of her attack. Hers is a nature which compels rather than persuades.

Already the story of the wondrous part she has played in the people's struggle for justice has reached other countries than our own.

In the to-be-written history of this great epoch, Mrs. Mary E. Lease will have a most conspicuous place.

Placid, lovable, loving mother of all the other women in this great reform is Mrs. Sarah Emery. What Elizabeth Cady Stanton is to equal suffrage and to her reverent suffrage disciples, such is Mrs. Emery to the Home Crusade and her most devoted co-crusaders.

It is doubtful if any other one factor has contributed more to the spread of the financial doctrines of the People's Party than Mrs. Emery's little book, *Seven Financial Conspiracies*. It was surely an inspiration of the modern sort — the putting in so clear, concise, and brief a form the epitomized story of the nation's finances since the civil war. The low price and simple style of the little book made it available and effective. It was read more extensively than any other work of its class. It was one of those "poisonous" books which Ex-Governor George T. Anthony, in a public speech, berated his fellow Republicans and Democrats for having "*allowed* the Alliance men to get behind closed doors and read."

Ex-Governor John P. St. John seems to have found meat rather than poison in the book. He said: "I learned more in relation to the financial history of our country during the past thirty years by carefully reading Mrs. Emery's *Seven Financial Conspiracies* than I had ever known before."

Mrs. Emery was born May 12, 1838, at Phelps, Ontario County, New York. Her father was a widely informed, warm-hearted man. He espoused the doctrines of the Universalists, in those days the extreme of heresy, and was subjected to much contumely therefor. The animating spirit of early Universalism was love — love all-conquering, love that refused to believe that evil or pain could eternally endure. The breath of life from earliest childhood for this strong, mother-hearted woman was loving kindliness, tender solicitude, and entire hopefulness that all ills could be cured. Writing of her father, she says: "In my sympathy for the oppressed, in my love for justice to my fellow men, I see my father's spirit, and the same benign influence that inspired my childish heart leads me on to-day and strengthens my devotion to the great cause of humanity." During the years of her young womanhood, Mrs. Emery alternated between teaching and attending

school. In Sunday schools and temperance societies she has always been an efficient worker. As a matter of course, she is an equal suffragist.

In 1881 Mrs. Emery was elected delegate-at-large to the State Greenback Convention of Michigan, the first woman thus honored from her state. Since that time she has been sent as a delegate to national conventions of the Greenback and Union Labor parties. She was also a delegate to the Conference of Industrial Organizations at St. Louis.

Mrs. Emery began her career as a public speaker in 1880. Returning from the State Greenback Convention, she said to her husband: "When I saw that little band of men, I said in my heart, surely these are the people chosen of God to perpetuate the principles established by our fathers, and, though despised and ridiculed, my lot must be cast with them. I feel that I must go and preach deliverance to the toiling captives of our land."

Her first meeting was held in a country schoolhouse; and, though the house was crowded, there was not one person present sufficiently in sympathy with her views to be willing to preside. With entire confidence in the righteousness of her message, she proceeded calmly to expound the new political doctrine. She was listened to with profound and respectful attention, and at the close of her address an old gentleman stepped forward and stated that he had voted the Republican ticket ever since there had been a Republican party, but he should never vote it again.

Mrs. Emery makes no effort at oratory or elocutionary style. She is none the less effective, and is credited with making converts wherever she speaks.

She is widely known and is much beloved. Her sweet spirit has shaped a face of benign loveliness. She is very tall and proportionately large. She has all the wholesomeness of perfect health and the soft color of youth in her fresh, fair face. If the whole human race were to call upon her for kindly attention and for sympathy, she has enough to go around.

Mrs. Emery is one of the associate editors of the *New Forum*, a People's Party paper just started at St. Louis. Her home is at Lansing, Michigan, and she will doubtless be at work speaking and writing for the prisoners of poverty as long as life shall last.

Mrs. Fanny Randolph Vickrey, of Emporia, Kansas, could not help being a reformer of the aggressive type. She has it i' the blood. With Quaker-Abolitionist-Greenback ancestry, with Kansas for a native state, with a glad, free girlhood passed on a broad prairie farm — with these blessings supplemented by a course in one of the fine co-educational institutions of her native state, and all this crowned by marriage with a noble, generous-minded man who glories in his wife's ability, it is not more than might be expected that Mrs. Vickrey should be a sympathetic and active worker in the Alliance.

In 1884 Mrs. Vickrey, then Miss Randolph, was nominated by the Greenback Party of Kansas for state superintendent of public instruction. Her fitness for that position was acknowledged even by the opposition press. A leading Republican paper of the state said of her: "She is a capable teacher, and possesses elocutionary skill which should make her a pleasing and effective public speaker. Her force of character indicates executive ability; and while, of course, she cannot hope to be elected, we hazard no public interest in saying she possesses exceptionally fine qualifications for the important duties of the office."

She did her first speech making in the summer of 1890, borne on by the spirit of the popular crusade for "equal rights to all and special privileges to none." Her voice is rich and mellow. Her large featured, frank, handsome face, with clear, brown eyes, and her tall, graceful figure, enlist admiration, which ripens into high regard for her intelligence and worth.

She is equally as noticeable in social life as in reform work. She is a Prohibitionist, a Woman Suffragist, a Single Taxer; and if there be good things and true for the benefaction of human kind which Mrs. Vickrey does not yet see, she is liable to call for them in the near future.

A companion to Mrs. Emery in stature and fine physique, Mrs. Bettie Gay of Texas is somewhat contrasting as to physiognomy. Her hair and eyes are black. The thought lines in her strong, fine face betoken a character of heroic type. There is no lack of kindly expression, but the intellectual woman greets you first. A woman so innately superior that her calm self-poise is quite lost to self-consciousness.

Mrs. Gay was born in Alabama. Her parents moved to Texas while

she was a child. She was married to Hon. R. K. Gay, also an Alabamian, at an early age. Her husband was a cultivated man who had traveled extensively, and from him she gained her fondness for the literature of philosophy and science.

After the war, Mrs. Gay, like many Southern ladies who became impoverished thereby, took up a burden of unaccustomed work. She not only performed all her household duties, but helped her husband in the field work, and also sold their farm products in open market. In 1880 her husband died, leaving her with a mortgaged farm and a half-grown son. Then it was that her extraordinary qualities, her industry, and her business ability were tested to the utmost.

In addition to her farm work she took in sewing. With all of her work she would snatch a little time for her beloved books. She reared and started in the world six boys and three girls, none of them having any claim of relationship upon her. She was always ready to drop her own work and go to the bedside of a sick neighbor. The entire community where she has lived so many years speak in grateful praise of her benevolence and personal service.

As a result of her indomitable energy and her executive ability, she raised the mortgage from her home, paid other outstanding debts, and educated her son. Her magnificent plantation of seventeen hundred and seventy-six acres is managed by her son, Hon. Bates Gay, who is prominent in local politics of the new school.

Mrs. Gay receives a large daily mail of letters and newspapers, to which she gives systematic attention. She is a frequent contributor to the press of her state, and writes with much force and clearness.

Mrs. Gay is broad in her religious views. Her interest is rather with deeds than creeds. She is a Woman Suffragist and a Prohibitionist. She is a leading spirit in the Alliance. Her judgment is relied upon. She has given liberal sums to further the interest of the order.

Hers is a history of effort and achievement which would have been expected from New England and a preceding generation rather than from the South and these later times.

Mrs. Gay contributed the excellent article on "Women in the Alliance"

in N. A. Dunning's *History of the Alliance* from which the following is taken as serving to show her estimate of the benefits women have both given and received from membership in that great order.

"Through the educational influence of the Alliance, the prejudice against woman's progress is being removed, and within the last five years much has been accomplished in that direction. Women are now recognized as a prominent factor in all social and political movements. In the meetings of the Alliance she comes in contact with educated reformers, whose sympathies she always has. Her presence has a tendency to control the strong tempers of many of the members, and places a premium on politeness and gentility. She goads the stupid and ignorant to a study of the principles of reform, and adds an element to the organization without which it would be a failure. Being placed upon an equality with men, and her usefulness being recognized by the organization in all its work, she is proud of her womanhood, and is better prepared to face the stern realities of life. She is better prepared to raise and educate her offspring by teaching the responsibility of citizenship and their duty to society."

Another extract from the same article shows the advanced thought of Mrs. Gay as to woman's rightful place in the world.

"What we need, above all things else, is a better womanhood — a womanhood with the courage of conviction, armed with intelligence and the greatest virtues of her sex, acknowledging no master and accepting no compromise. When her enemies shall have laid down their arms, and her proper position in society is recognized, she will be prepared to take upon herself the responsibilities of life, and civilization will be advanced to that point where intellect instead of brute force will rule the world. When this work is accomplished, avarice, greed, and passion will cease to control the minds of the people, and we can proclaim, 'Peace on earth, good will toward men.'"

The jauntiest, sauciest, prettiest little woman in the whole coterie of women in the Alliance is piquant little Eva McDonald-Valesh. A fun-loving, jolly, prankish elf of a woman, quite as much at home on an improvised store-box platform on the street corner, speaking earnestly to her toil-hardened brother Knights of Labor, as in the drawing room, radiating

sparkling wit and repartee. All places and all experiences fall naturally within Mrs. Valesh's versatile sphere. Her career as a public speaker, covering a period of about two years, has been one of brilliant and efficient service to the cause of political reform. She was state lecturer of the Minnesota Alliance, and has spoken in several states, never failing to captivate her audiences. Her youthful appearance is quite in contrast to the maturity of her thought. She is conversational rather than elocutionary in style. Her voice is clear and strong. She uses apt illustrations, strong statement, and good logic.

At the state convention of the People's Party of Ohio, held at Springfield in the summer of 1891, she was the principal speaker at the evening mass meeting. Her address was rapturously applauded. In the course of her remarks she referred to the opposition to woman on the rostrum, saying that she hoped to be able to speak for woman's cause as long as there were homeless, voiceless women, helpless to cope with the hard conditions of life. This she intended to do regardless of the prejudice that would relegate her to the four square walls of her home. At this point a gray-haired convert, won by the power and pathos of her plea, called out, "You are at home now ; you are in the sphere for which God designed you."

Mrs. Valesh is as efficient with her pen as on the platform. She has been a self-supporting newspaper writer for several years, and has written several strong papers on economic topics which have been widely noticed.

A little more than a year ago she was married to Mr. Frank Valesh, a superior young man prominent in labor organizations, and in the employ of the Bureau of Labor Statistics at St. Paul, Minnesota, where they now live.

The crowning glory of motherhood has recently come to this bright, brave little woman. If the new little man does not admire his mother as he grows to years of comprehension, he will be exceptional among her large circle of devoted friends.

One thinks of a choice poem, of a sweet song, of delicate perfume, of all things gracious and true, in the presence of Marion Todd. Such exquisite, subtle charm of personality as is hers is only gained by a life of unselfishness and of high culture.

Mrs. Todd was born in New York, of New England parentage. Her

mother was a woman of much intelligence and great brilliancy. She was her daughter's high exemplar. Her father was Abner Kneeland Marsh, a Universalist preacher. He made the education of his daughter a matter of chief concern, thus enabling her at a very early age to take a position as teacher in a public school, which vocation she pursued until she was married to Mr. Benjamin Todd of Massachusetts. Her husband was a man of rare attainments, a fine public speaker, and an ardent advocate of an enlargement of woman's sphere of action. Under such hospitable conditions it became easy and natural for the young wife to take her place beside her husband in his public work. She made her first speech during the first year of her married life. Temperance, woman suffrage, and politics have successfully engaged her service on the platform.

In 1879 Mrs. Todd entered the Hastings Law College, remaining two years, after which she easily passed the ordeal of examination before the Supreme Court of California. She then opened an office in San Francisco, and was a successful practitioner.

Mrs. Todd had made a specialty of the study of finance some years prior to taking up law. Her researches led her to see the monstrosity of our national legislation on the money question. In 1882 she was nominated by the Greenback party of California as attorney general and ran ahead of her ticket.

In 1880 Mrs. Todd was left a widow with one child, now a most accomplished and lovely young woman, above all things proud of and devoted to her gentle-mannered mother.

Mrs. Todd left California in 1890 and went to Chicago, where she edited the *Chicago Express*, a reform paper of national circulation. She is the author of three books : one on the tariff, one on suffrage ; and the third, *Pizarro and John Sherman*, is a work on finance of great value. All three have had a large sale.

Mrs. Todd, like the other women speakers and writers of the rising political movement, believes that homelessness threatens the masses of the American people, and that the danger is so imminent as to demand unanimity of action in order to arrest the encroachments and shake off the domination of corporate power. Hence, though an ardent Prohibitionist

and woman suffragist, she would, for the immediate future, leave those great questions to philanthropic and educational methods of propagandism — at least so far as national politics are concerned.

At the famous Cincinnati conference of industrial reformers on the 20th of May, 1891, Mrs. Todd was chosen to present the chairman, Senator Peffer, with a floral testimonial. Without the least time for preparation, her presentation speech was a marvelous combination of poetic, graceful utterance and of profound thought. Her perfect readiness, her attractive personality, rendered the episode a pleasing picture always to remain in the memory of those present.

In the far West are many capable, earnest women enlisted in the Home Crusade. Mrs. Annetta Nye of California, writer and general promoter, is of the splendid Wardell family.

Mrs. Sophia Hardin of South Dakota occupies the responsible position of secretary of the State Alliance.

Mrs. Elizabeth Wardell, wife of Alonzo Wardell of South Dakota, is an able writer and an untiring worker in Alliance ranks.

Mrs. Emma Ghent Curtis of Colorado is a prolific writer of good verse, full of thought and high purpose. She is also author of *The Fate of a Fool*, an interesting story bearing on the condition of the toilers of the country.

Mrs. Emma De Voe of Illinois, a most charming and attractive woman, is a platform speaker of growing prominence.

These and hosts of others are busy working out manifest destiny toward a higher civilization. Even thus at the South are numberless enthusiastic Alliance women, the most of whom must here be unnamed. The past decade has marked wonderful progress among the Southern women. The advent of their charming and distinctive personality into larger circles of activity has added much to the history of American women. Among the most accomplished in Alliance circles is Mrs. E. R. Davidson of Georgia, niece of Hon. L. F. Livingston. She is a newspaper writer of growing power and popularity.

Mrs. Harry Brown of Atlanta, Georgia, is of the Georgia Gorman family. A most engaging young woman, whom her friends delight to call the pet of her Alliance. She can ride her fine horse or write dainty,

descriptive letters for her husband's paper, both with equal grace and ease.

Mrs. Dr. Dabbs of Texas showed at the St. Louis conference, where she was a delegate, that she could bear her part in public discussion of a controverted question with her most practiced and ready Southern brethren.

Mrs. Ben Terrell of Texas, wife of the first lecturer of the National Alliance, has been her husband's constant companion on his lecture tours, and has thus become widely known and loved.

Miss Bessie Dwyer, a remarkably versatile and talented young lady, recently come from Texas to Washington, is a writer on the *National Economist*, the official organ of the National Alliance.

It is a great inspiration to have a great ancestry. To be much expected of is to induce much performance. This is true either of a man or a state. Kansas was a well-born state — well fathered and mothered. New England colonized and pre-empted her for freedom and for progress. Consider her record: Kansas has nine men in the national Congress, all woman suffragists — not merely acquiescent, but reverent, believing that woman should be enfranchised in justice to herself and for safety to the state.

Susan B. Anthony gauges the wives of men by the estimate which their husbands hold of womankind. Her rule proves itself in the case of the Kansas congressmen. Their wives are all suffragists. Mr. Broderick, one of the representatives, and one of the two Republicans from Kansas, is a widower; but his three intelligent, accomplished daughters make it a matter of conscience to vote at municipal elections, at their home in Holton, and to vote for the *best* man for mayor and councilmen, thus making *party* subservient to merit.

Seven of the nine Kansas congressmen are of the new political faith which seeks to provide ways and means whereby each member of the nation's family may have fair chance to work for life, liberty, and happiness. These men are fresh from the rank and file of toilers, most of them practical farmers, whose wives have shared their labors and their hardships. And now that official duties have transferred them to the most beautiful city on the continent, the family unity is preserved, and the good wives share their enlarged experience. What manner of women are they? Let us see.

Mrs. Jerry Simpson, born in England, is a delicate little woman, devoted to her husband and their one child, a bright boy of thirteen. What a deal of hard, faithful work this little body has done! mostly by will power, by sheer determination and ambition to do the duty next at hand. One hard season, while Jerry raised the crops, she milked twenty cows with no other help than her eight-year-old boy. She churned twice a day with a dash churn, and sold three hundred pounds of butter. She takes naturally and easily to Washington life. She delights in strolling through the lovely parks, often expressing a wish that old neighbors and friends might have a resting spell, and share the charms of existence at Washington. Mrs. Simpson is a great reader of the newspapers, and keeps well posted on current events.

Mrs. J. G. Otis bears a close resemblance to Mrs. Grover Cleveland. The double attraction of a handsome face and a kindly spirit have made her a favorite in the farmer organizations to which she has belonged. She was the Flora of her grange for twelve years. She has read papers of much value before the State Dairy Association, the Grange, and the Alliance. She is vice-president of her county Alliance.

It is doubtful if Baby Ruth Cleveland was a daintier morsel of humanity than the blue-eyed Otis baby, born since coming to Washington. Certain it is, the advent of Baby Otis has been much "resolved" about in Kansas alliances, and many congratulations have been sent the wee girl that she is come to share with three brothers and one sister the mother-love and care of so noble and true a woman as Mrs. Otis.

Mrs. Ben Clover, with hindrances and farm duties which could not be even temporarily set aside, remained at home, working harder than ever with the butter and all business of the farm, endeavoring to free the dear home place from mortgage. Round and rosy, the incarnation of good sense and constant cheeriness, you almost scent sweet clover in her presence. Mrs. Clover is a neighborhood mother, on hand in time of sickness or other need. She is much counseled with in the Alliance, and was the first woman ever sent as delegate to the Supreme Council of the National Farmers' Alliance.

Mrs. Senator Peffer is another embodiment of gentle, refined woman-

hood — a very genius of home and all things motherwise. She is large, stately, and placid faced. Her husband credits her with much heroism. Her mother-wit and calm courage saved his life from a marauding band of bushwhackers in Missouri in the dreadful days when brothers South and brothers North were crazed with loss of sense that they were all children of one God, and citizens of one dear native land. Mrs. Peffer is an Episcopalian. She does much quiet visiting and helping of the poor about her. Of books she loves best Scott and Dickens and the old English writers. And of all mothers, her admiring sons and daughters think her the wisest and best.

Mrs. William Baker's eight children would of course good-naturedly but firmly dispute the Peffer children's claim as to the best mother in the world. The eldest Miss Baker taught school in Kansas before coming to Washington. She is so fair of face that were she on dress parade in décolleté society — which she will never be — her fresh beauty, quick wit, and naïve manners would be newspaperized *ad nauseam*. Mrs. Baker had more than the ordinary educational advantages of the girls of her time. She was the daughter of a well-to-do merchant at Centerville, Pennsylvania, and knew nothing of farm life until she married and went pioneering in the West. She took her books and music, and made the prairie home in Western Kansas one of refinement despite the hard work and hard times.

The beamingest personage of the entire delegation of Kansas women at Washington is Mrs. John Davis. Her presence radiates peace and good will. She is a superior woman, English by birth, a sister of Major Powell of the United States Geological Survey. She is a Universalist in religion ; not of the sect specially, but a believer that real religion is universal. She has done considerable literary work, was a long-time-ago contributor to an illustrated periodical published at Chicago. She is in demand in women's clubs and organizations both philanthropic and educational. Since coming to Washington she has made much effort toward getting the claim of "Anna Ella Carroll" considered by Congress.

It is worth much to call upon this gentlewoman and see her beaming satisfaction as she shows you the pictures of her three bright daughters and

her six great manly sons — a most notable group of photographs, the originals each busy and successful in some useful world work, each of the half-dozen boys a woman suffragist and promoter of the political Home Crusade.

What hardship to the writer not to be able to say more than a line of so fine a character as Mrs. Anna C. Wait, vice-president of the Kansas Equal Suffrage Association and co-editor with her husband for so many years of the *Lincoln Beacon*, always a progressive paper, now a People's Party advocate!

There is Mrs. Florence Olmstead, a county superintendent of schools, and composer of a book of Alliance songs which helped to sing the people into power; Mrs. Pack, editor of the *Farmer's Wife*, organ of the Woman's National Alliance; Mrs. McLallin, wife of the president of the National Reform Press Association — the helpfulest and cheerfulest of sensible, well-informed women; Mrs. Fannie McCormick, candidate for superintendent of public instruction on the People's Party state ticket of 1890; Mrs. Anna Champe, co-editor with her husband of a People's Party and Prohibition paper, and besides these a world of sensible, helpful farmer women and capable, pretty country schoolma'ams, world without end — all Alliance workers.

Consider this Kansas record, oh supercilious sneerer at "strong-minded" women. Most of these women have opened their mouths and spake before many people; they have sat in counsel with bodies of men, among whom were their husbands and sons. And oh, *Ultima Thule* of "unwomanliness!" they have voted — actually cast ballot, thereby saying in quietest of human way that virtue shall dethrone vice in municipal government. All these heretical things have they done, and yet are womanliest, gentlest of women, the best of housekeepers, the loyalest of wives, the carefulest of mothers.

What answer to this, oh, most bombastic cavilers — you who would shield woman from the demoralizing ballot? What answer, most ridiculous of theorists, who tremble lest any sort of man-made laws be mightier than nature's laws; who writhe lest statutes should change the loving, loyal, mother-nature of woman? Let not such preposterous theorists come into

the presence of the six stalwart sons of halo-faced Mrs. Davis and suggest that their most revered mother is "unsexed" because of ballot-box and politics.

Thus splendidly do the *facts* about women in politics refute the frivolous *theories* of timorous or hostile objectors. The women prominent as active, responsible factors in the political arena are those who are characterized by strong, common sense, high ideals, and lofty patriotism. When such as these cast ballot throughout the nation,

"Then shall their voice of sovereign choice
Swell the deep bass of duty done,
And strike the key of time to be
When God and man shall speak as one."

Lucy Larcom.

WOMAN AS A WAGE-EARNER.

WHEN the century opened, household manufacturing was the rule in America. The spinning wheel and hand loom were everywhere found. Most articles used in the homes were of home manufacture. Woman was the producer, but not in the present sense a wage-earner.

Mr. Hamilton, in his report on manufactures made to Congress in 1791, speaks of the "vast scenes of household manufacturing which contributes more largely to the supply of the community than could be imagined without having made it an object of particular inquiry. Great quantities of coarse cloths, coatings, serges, flannels, linsey-woolseys, hosiery of wool, cotton and thread, coarse fustians, jeans and muslins, checked and striped cotton and linen goods, bedticks, coverlets and counterpanes, tow linens, coarse shirtings, sheetings, toweling and table linen, and various mixtures of wool and cotton and of cotton and flax, are made in the household way, and, in many instances, to an extent not only sufficient for a supply of the families in which they are made, but even for sale and export. It is computed in a number of districts that two thirds, three fourths, and even four fifths of all the clothing of the inhabitants are made by themselves."

And so at the close of the last century and the opening of this, woman in the home was a producer of definite industrial values, though not for wages. With the growth of the country and the introduction of machinery, there came a change. People demanded a finer grade of goods than could be produced by hand, and at prices which were impossible for the hand product. When machinery was introduced, operatives must be had. The demand was greater than the supply, for a large proportion of the men and boys were engaged in agriculture.

Women and children had already been largely employed in the factory towns of England with evil results, which had brought factory work into disrepute in that country and in America.

Women in large numbers had been brought from the rural districts and many children were taken from the almshouses. The surroundings were neither sanitary nor moral, and the conditions became rapidly worse.

Their wages were low, and the poorly fed and disheartened not infrequently took refuge in vice.

As it was difficult to obtain operatives in America, wages rose to a point where the supply was increased and the class of women and girls undertaking the work soon made it perfectly respectable. No one was esteemed less highly for working in a factory.

By the end of the first quarter of the century, factories were well established in New England and women in large numbers were the operatives. Manufacturing had been largely transferred from the home to the factory. This marks a change industrially for woman. It is the first step as a wage-earner, and there is a corresponding step in self-reliance and general independence.

In the course of a few years the high wages of women attracted families from Ireland and Canada, with the result that wages were soon decreased and the general tone of factory life was lowered. American girls began to feel out of place and the most ambitious of them were soon looking about for other employments. But the openings were few. Harriet Martineau, in 1840, found in this country only seven employments open to women,—teaching, needlework, keeping boarders, typesetting, household service, and factory work.

Fortunately the general condition of American families was so much improved that there was less need of the daughters seeking employment, for the sake of the wages. But the taste for independence, the pleasure of earning her own money, gave the American girl a determination to continue.

Along with this there came an educational awaking. Woman had demonstrated her ability as a wage-earner, but she was not content to simply work with her hands.

There was a growing thirst for knowledge, a demand for higher education. The securing of this privilege extended over several decades. Mount Holyoke Seminary was opened by the heroic efforts of Mary Lyon. Oberlin College threw open its doors to men and women alike. Vassar College was established in 1865, Harvard Annex in 1879. (The educational progress of woman in this century is treated elsewhere.)

Higher education was for woman the stepping-stone to the professions,

in every one of which she is now serving with efficiency and success equal to that of man.

The point we wished to emphasize is this, the incoming of the foreign operatives, while it has crowded American girls out of the factory, has crowded them up to other pursuits. We give a few census figures for three decades, ending 1870, 1880, and 1890. The percentage of women as against the total number of persons engaged is there seen: In trade and transportation, 1.61, 3.37, 6.87; in professional service, 24.86, 29.39, 33.01; in manufactures and mechanical industries, 14.44, 18.48, 20.18. It is seen at a glance that while there has been a steady increase in professional and manufacturing lines, the great advance has been made in trade and transportation.

The increase of the number of women employed in all industries for five decades is seen in the following: 1850, 225,000; 1860, 275,000; 1870, 325,000; 1880, 525,000; 1890, 830,000. The marvelous advance of the half century has been made in the decades closing 1900.

It is gratifying to record that child labor was made to decrease during the same decade, 1880–1890, from 180,000 to 120,000.

We have mentioned the fact that Harriet Martineau found but seven employments open to women in 1840. In preparing the census of 1890 all the industries of the United States were assigned to one of three hundred and sixty-nine general groups. It was found, upon examination, that in only nine of these were no women or children employed. That is, in fifty years, the occupations for women in which they were actually engaged had increased from seven to three hundred and sixty.

The question of wages is a grave one. Has woman become man's competitor in the labor market, thus increasing the supply and lowering the price? Does the head of the household find himself earning less money because his own wife and daughters have become his competitors? In this case, how much better off is the family by all becoming wage-earners, when in so doing the father's wages are seriously cut down? And what shall we say for the man whose children are small and the wife must care for them, thus being deprived of adding to the family income by her work? These are stern conditions found in factory towns.

Again the question, what is the social and moral influence, upon the

home, of the whole family spending the day in the factory? Where is the home life? Where is domestic influence? Many students of social and economic problems are seriously asking, whether, on the whole, the condition of the home and the general welfare of the nation is improved by woman becoming a wage-earner. They ask, indeed, whether, taking a considerable reach of time, woman herself is benefited by this change?

The trades union view is, that man's wages should be high enough to maintain a family without their wives or children being compelled to work, and that those women, unmarried, widowed, or orphaned, who desire to work, should be paid the same as men for the same work.

Most women and many men feel that there is a great injustice in the disparity between the wages of men and women in the same employments. The following are some of the reasons why women's wages *are* lower than those of men. They may not be satisfactory reasons why they should continue to be so: —

Some women work merely for pocket money, and are not particular about the wages; this brings down the wages of others who must work for a living.

Women who are wage-earners do not ordinarily support the family, they are simply providing for themselves, and are not under the incentive to lay by something for a home, as is the case with the unmarried man.

They do not ordinarily take up wage-earning as a permanent life work. They have some expectation of marriage and settling down in a home of their own. There is not, therefore, the element of permanency in the work, they do not feel called upon to make thorough preparation for it.

Their work is likely, owing to lack of physical endurance, to be interrupted, and this might be to the serious detriment of the employer's interests. Because they feel that their work is not permanent and lifelong, they do not generally organize as trades unions and demand higher wages.

What are the average wages of women in factories and how do they compare with those of men? In 1890 the wages of women in the cotton factories of the country averaged $5.53 per week, ranging from $3.21 to $6.42. The average wages of men were $7.75, ranging from $5.17 to $10.44. When we take the total of all industries we find that women

operatives received $276 per year as compared with $498 for men. Men formed 82.53 per cent. of the total number of operatives and received 90.32 per cent. of the total wages. Women formed 14.48 per cent. of the number and received but 8.76 per cent. of the wages. It should be noted, however, that in many instances the wages of women exceed those of men, especially where they are engaged in piece work. The superior manual dexterity of woman has its reward here. These factory and general industrial wages do not reveal the worst condition of the working woman. In 1843 Thomas Hood wrote the "Song of the Shirt," a poem so realistic that the scene and voice haunt the reader.

THE SONG OF THE SHIRT.

With fingers weary and worn,
  With eyelids heavy and red,
A woman sat, in unwomanly rags,
  Plying her needle and thread,—
    Stitch! stitch! stitch!
In poverty, hunger, and dirt;
  And still with a voice of dolorous pitch
She sang the "Song of the Shirt!"

"Work! work! work
  While the cock is crowing aloof!
And work — work — work
  Till the stars shine through the roof!
It's, O, to be a slave
  Along with the barbarous Turk,
Where woman has never a soul to save,
  If this is Christian work!

"Work — work — work
  Till the brain begins to swim!
Work — work — work
  Till the eyes are heavy and dim!
Seam, and gusset, and band,
  Band, and gusset, and seam,—
Till over the buttons I fall asleep,
  And sew them on in a dream!

"O men with sisters dear!
  O men with mothers and wives!
It is not linen you're wearing out,
  But human creatures' lives!

Stitch — stitch — stitch,
In poverty, hunger, and dirt,—
Sewing at once, with a double thread,
A shroud as well as a shirt.

"Work — work — work!
My labor never flags;
And what are its wages? A bed of straw,
A crust of bread — and rags,
That shattered roof — and this naked floor —
A table — a broken chair —
And a wall so blank, my shadow I thank
For sometimes falling there!

"Work — work — work
In the dull December light!
And work — work — work
When the weather is warm and bright!
While underneath the eaves
The brooding swallows cling,
As if to show me their sunny backs,
And twit me with the spring.

"O, but to breathe the breath
Of the cowslip and primrose sweet,—
With the sky above my head,
And the grass beneath my feet!
For only one short hour
To feel as I used to feel,
Before I knew the woes of want
And the walk that costs a meal!

"O, but for one short hour,—
A respite, however brief!
No blessèd leisure for love or hope,
But only time for grief!
A little weeping would ease my heart;
But in their briny bed
My tears must stop, for every drop
Hinders needle and thread!"

The coming of the sewing machine may seem at first to have lightened woman's labor. It did for a time; but increased facility of production soon lowered prices and the competitive system soon forced wages by piece work down to the starvation point. Miss Isabel Dutton of the College Settlement Association, in June, 1895, found girls and women sewing knee

pants, twelve seams each, besides the pocket stitching, for from eighteen to twenty-two cents per dozen. Finishers, usually girls, received from four to seven cents for sewing on one hundred and twenty buttons and making thirty-six buttonholes. It was found that in Chicago at the season when there was great pressure of work, the girls of the shop, fifteen, sixteen, and twenty years of age, were kept at work thirty-three hours at a time without sleep and only a brief stop for luncheon, by means of black coffee. And it is no unusual thing for them to work fifteen and sixteen hours per day, that is from five o'clock in the morning to nine and ten o'clock at night. At this high pressure, which is suicidal or homicidal, they earn from $4.00 to $8.00 per week.

"The Song of the Shirt" is not out of date. The sweating system is one of the crying evils of our times. Cheap goods, especially clothing, mean human blood.

"O men with sisters dear!
O men with mothers and wives!
It is not linen you're wearing out,
But human creatures' lives!"

We are convinced that the most speedy way to bring about reform of these abuses, is by giving woman the ballot, that so legislation may be secured which shall make these conditions no longer possible. We do not call for women as legislators necessarily, but give them the right of franchise, and law makers will soon feel the sentiment of their new constituency and obey it.

We are in the midst of an industrial evolution which is almost a revolution. It is necessary to take broad and general views of the whole situation. The question of the employment of wives and daughters along with the head of the household in factory towns is only a part of the problem. The increasing number of girls and women employed as clerks in mercantile establishments is again but a part of the problem. The number of women working for wages is, of course, rapidly increasing. Whom are they crowding out? To a very large and gratifying extent, they are taking the places of children who were formerly employed in manufacturing establishments. Laws as to child labor have been enacted in many of the states.

The greed of the employers, and even of the parents, has thus received a check. Children have been kept where they belong, at home, school, and play. The law has stepped in and dictated that these future citizens shall not be robbed of their childhood. The places vacated by children have been generally filled by women.

Again women are displacing men — "crowding them out," if you please. But we must not conclude that every woman obtaining employment is displacing a man. She may be displacing a child, and this should be a cause of rejoicing. Further, she may be displacing a man, but she is not necessarily throwing him out of employment. He may have found better employment. A few instances of men becoming idle because women can do the work more cheaply are so widely proclaimed by malcontents that they are given an exaggerated significance.

Looking at the whole question in a large way, we are led to the conclusion that the entrance of woman into the market as a wage-earner, and her demonstrated ability to do the work formerly done by men, is a call or a command for men to step up to higher occupations. With the development of our complex industrial system, new occupations are constantly opening. Men must qualify themselves to enter these new fields.

They must, they ought, to give over to women the lines of work they can so readily perform and seek for themselves occupations where a higher degree of skill and greater strength are required.

We have seen how the incoming of Irish and Canadian women crowded out the New England women from the cotton factories. But those who left the mill sought educational advantages and higher employment. Their condition was better in the end.

Every great change involves more or less of suffering; it is inevitable. No suffering, no change, is the law of growth. Men, instead of complaining and seeking to retain the old conditions, should meet the new conditions with heroic intelligence. Woman has come to stay in the business world, and the male portion of our population may as well face the fact. Especially should our growing youth seek to fit themselves for those occupations which are not usually sought by women. This is both chivalrous and sensible — it is also for self-interest.

IN THE HOSPITAL.

Reproduced from the painting by the Dutch artist Pauwels, a renowned history and genre painter. Pauwels was a pupil of Baron Gustave Wappers of Antwerp, and became professor of painting in the Art Academy at Weimar. Among his best works are "Deborah the Judge of Israel," "Coriolanus and his Mother," "Duke of Alva," and "Baldwin and his daughter Joanna."

IN THE HOSPITAL.

WOMAN IN PHILANTHROPY.

WOMAN and wages as a social and economic question is one of burning interest, but over against this stands the great work of woman without wages, the vast amount of service rendered without pay or even any thought of it — work in the world's great philanthropies. It is gratifying to know that women of wealth and culture as well as those of limited means — a great and ever increasing army of them — are bending their energies to the betterment of mankind.

Women are the mainspring of the humanitarian movements of the nineteenth century. Whether the work is distinctly religious or distinctly secular makes no difference, it is, at bottom, woman's work. They may not always be recognized heads. Men as recognized heads are often little more than figure heads. Women are the brains and hands that plan and perform the work.

The true philanthropist must be not merely charitable, but a student of social problems. Women are meeting these requirements and are showing remarkable genius for organization and administration. We have always known that woman has a sympathetic and responsive heart. We now know that she has a clear head to wisely direct the expressions of sympathy. How often it has been necessary for women to take the initiative in philanthropic, charitable, or reform movements. Men scarcely saw the needs, or, if they saw them, said: "You can't do anything about it." Women have said, "Here is a need, something ought to be done." After a little the "ought" has become so emphatic, that they have said, "Something shall be done."

Women take to philanthropy kindly — oftentimes vehemently, with the consequence that they frequently miscall the object of their endeavors and mistake the true for the false, thus producing as an offset to every one philanthropist, nine hundred and ninety-nine philanderers. This effect of woman's exertions in the cause of philanthropy may be ascribed to the centripetal forces of her nature and habits — a force acquired by centuries of cultivation, or the lack of it, and only reactionary in this age when women have been in a position to retrieve their own desti-

nies and to put into practice concentration of mind and centralization of methods.

It is especially fitting that the new republic of the West, whose national shield is held by a woman, should be the scene of the greatest development and progress of women in the field of philanthropy. Here came the Sisters of Mercy from Newfoundland, where, at the beginning of this century, they suffered painful hardships in their work — both charitable and educational — among many tribes of Indians, of whom Cherokees were most numerous, and whose tribal feuds furnished not the least part of their perils and called into action an ability to cope with affairs requiring the tact of a diplomat and a power of control equivalent to that of an armed force.

Philanthropy and charity in the Christian sense mean the same thing — love of fellow-men ; but in time the terms became differentiated until to-day philanthropist conveys to the average mind one who serves his neighbor in the way of helping him to help himself, and so reach a high standard of manhood ; and charity means the giving away of one's substance to relieve a person in need. An act of philanthropy is progressive ; it sets in motion machinery which goes on and on turning out wiser, or better, or healthier men and women. An act of charity ends with the deed.

It may or may not bring forth the fruit of gratitude and higher endeavor, and is only progressive in its results when its magnitude merges it into the domain which the world terms philanthropy. As an illustration : The thousands of dollars contributed by Miss Helen Gould to the hospitals might be termed a charity ; her check of $100,000 to the government was an act of philanthropy — it went to help free a people and immediately better their physical and moral conditions. This country contains millions of notably charitable women, because women by reason of their nature and occupation can best swell the roll of charity.

Outside our own land, an enduring act of philanthropy was that of the woman who stimulated the poor in the Hebrides in the weaving of a beautiful cloth, which was placed on the London market by her and is so popular that the demand can never be supplied.

With very few exceptions the work of women in New York has been the inspiration of those in other cities, and its results models for others to

imitate. The first sustained effort made in New York by a woman to enable other women to help themselves was the establishment, by the late Mrs. Marshall O. Roberts, of the Ladies' Christian Union Home, on Washington Square, in 1858. This house lodged girls who were strangers in the city, and helped them to find employment. As the work grew, instruction of various sorts was added until, in its ripe age, the Young Women's Christian Association spread butterfly wings from the chrysalis of the old house in Washington Square, and took the industrial and educational work into a new sphere of activity. Thousands of women, who had no means to secure instruction elsewhere, nor ability to obtain the employment for which such an education fits them, have reaped its benefits.

Mrs. W. B. Skidmore tells of the beginning of the Ladies' Church Union (whose title so naïvely suggests the days of its origin). In those early days the ladies had no pattern to follow, and "we had to devise everything for ourselves," she says. The work was begun and continued in prayer before definite action was decided upon ; and so unusual was vocal prayer that Mrs. Skidmore says, " I well remember halting in a corner lest I be asked to pray." The little band of women began by visiting factory girls and women in tenement houses, and then opened their home on Amity Place. "At first it was hard to find a person to manage such a household," says Mrs. Skidmore, "for the quarrels among the kind of domestics we could then afford brought the police officers to the door with the remark that 'they did not know how to settle the troubles of these Christian women !' " Mrs. Roberts called and led the first great prayer meeting of women in New York that mothers of the Seventh Regiment might pray for their sons who had left for service in the civil war ; while, like monuments to this lovely philanthropist and her assistants, stand three commodious homes in the city, filled with happy working women. The philanthropic woman, as a rule, is conservative. She does not attack men's prerogatives except on the neutral ground of typewriting and bookkeeping, but seeks to make feminine knowledge and its application more thorough and efficient.

A tender spirit was shown in the thought of Mrs. William G. Choate to establish in New York a place where woman's work might be sold with

profit to herself, and in such a manner as not to wound the sensibilities of refined gentlewomen who had unexpectedly been thrown upon their own resources for a living. Mrs. Choate opened the Woman's Exchange in 1878, with thirty poorly-made articles for sale; society women rallied to her assistance and the Exchange throve under their administration. Women were taught how to bring all their work up to a standard as near perfection as possible, and through the medium of the Exchange hundreds of homes have been preserved and thousands have found a livelihood in sweet, sequestered ways. Invalids know where they may buy the purest delicacies; housekeepers patronize the delicious, homemade preserves, confections, and the like; while grocers and the art departments of large stores alike demand the products of the busy fingers that work behind the veil of the Exchange, which is not, and was never meant to be, self-supporting at the expense of its beneficiaries. Sixty similar institutions in the United States foster a spirit of independence in thousands of women, and aid the Indians of Alaska, the Acadians of Louisiana, and the peasantry of far-off Russia, by sales of their handiwork in baskets, Attakapas cloth, and Russian lace, metal, and woodwork.

There is a touch of pathos in the long rows of jars glowing with the fruits of many orchards in purple and crimson and gold, which aid digestion with the pleasant reminder that through such simple means the meager and arduous lives of farmers' wives are filled with many little pleasures.

In the Woman's Exchange the fine arts are represented by two artists, an architect and — surely this is a fine art! — a home furnisher and decorator. Most interesting, however, is a corner occupied by a lovely-eyed little Russian, who aids her countrywomen by selling their wares. These consist principally of tablecloths and the like, and rolls of handsome pillow lace made by the peasants of Russia. They are taught the art in the industrial schools of Russia, and in many instances it is handed down from generation to generation, together with rare pieces which neither love nor money can buy.

When it is considered that it takes three or four days to manufacture a yard of lace four inches wide, which pays a duty of seventy cents besides freight and other charges, and is sold for $1.50, it is easy to see how true it is that these peasants can earn only twelve or fourteen cents a day — sufficient,

they think, for their simple wants. The women labor in the field during the short summer, and in the long winter evenings devote themselves to this industry — one of considerable proportions in Russia. The buckles manufactured and worn by this peasantry for hundreds of years are shown in the Russian exhibit, and are exactly like the latest styles of buckles imported for use in fashionable America.

Few things show the far-reaching influence of these exchanges for women better than the fact that besides all American women who come to them they extend aid to far-away peoples — Russians, Armenians, and Mexicans alike profiting by their benevolence.

The art galleries of New York point to Mrs. Elizabeth U. Coles and Catharine Lorillard Wolfe as philanthropists through the avenues of art; and the country to Helen Gould and Grace Dodge, "Gail Hamilton," Mrs. Stanford, Mrs. Hearst, and Mrs. Reed, whose works and gifts have been ever towards the uplifting of young women in all the paths of knowledge.

Mrs. Newcombe gave to young women in the South a college, a church, and an art gallery; and Miss Annie Howard is not the only woman in America who has built and endowed a splendid library and presented it to the city of her birth.

On the rolls of American philanthropy shine the names of an innumerable company of women,— names revered in the hospitals and asylums and homes which they have built or made possible; in the multitude of libraries and schools which they have scattered broadcast all over the land; most of all glorious for the work they have done in reaching through the young to attain to the highest and best standards of manhood and womanhood — to obtain the greatest good for the greatest number.

No philanthropic enterprise has had a nobler purpose than the Woman's National Indian Association. The country was moved from time to time by some unusual atrocity, such as that of the slaughter of 173 Piegaries in Montana. The killing was done by our soldiers under orders. Of the slain there were ninety women and fifty children under twelve years of age. Nine hundred treaties have been made with Indians by our government, and it has often been said, and not yet denied, that not one of the treaties has been kept by us, nor first broken by the Indians.

There were women who felt deeply the Indian's need and the nation's shame. In 1879, two ladies sent out 7,000 petitions, securing 13,000 signatures. When these were joined together it made a roll 300 feet in length. This was sent to President Hayes. The petition read as follows:—

"We, the undersigned men and women of the United States, resident in or near ....., do most respectfully, but most earnestly, request the President and the House of Congress to take all needful steps to prevent the encroachments of white settlers upon the Indian Territory, and to guard the Indians in the enjoyment of all the rights which have been guaranteed them on the faith of the nation."

Other women were added and another petition was prepared in 1880 with 50,000 signatures. There was added to this second petition, these significant words, "Finally your petitioners would express the earnest conviction that the nation which has spent $500,000,000 on Indian wars, growing out of the violation of treaties, can but afford to make it to the interest of the Indian tribes among us, *voluntarily* to become citizens of the United States and not by the coercion of the Acts of Congress."

In 1881 an organization was formed called the Indian Treaty Keeping and Protection Association. The next petition was signed by 100,000 people and presented to President Arthur in 1882.

This third memorial set forth, at length, the needed reforms in the treatment of the Indians. It asked for universal Indian education, for lands in severalty, for Indian citizenship, and the protection of law for all Indians.

This work by woman soon became national in its extent, and took on the name of the Woman's National Indian Association. The public press was enlisted and champions of the cause were found here and there throughout the country, among them, Helen Hunt Jackson, whose burning words roused the people to behold the scandals and atrocities in the treatment of Indians. The eloquent words of Mrs. Amelia S. Quinton, president of the Association, constitute one of the noblest tributes to woman.

"It was thus that woman's quick ear, in the midst of busy work, caught the wail from the far-off prairies and the cry of many dusky Rachels mourning for their children, perishing by the white man's arm,

shuddering that these homes were no more shelters amidst the on-coming multitudes of the hard gold seekers of our race. The moral revolution followed, as women slowly, toilfully, moved and gathered the first popular protests against the ghastly wrongs of our aboriginal race, and organized work on its behalf, years before any other society existed for that specific purpose. . . . . It was especially to women that the divine summons came, to make known to the Church, and popularly through press and pulpit and to government, the appalling oppression and wants of the red man."

Results: between twenty thousand and thirty thousand Indians have availed themselves of the privileges of the Dawes Severalty Law, and are now free citizens of the United States. Of the Indian children more than one half are already in school, and the number is rapidly increasing. The Indian population in our land is about two hundred and fifty thousand; two hundred thousand are self-supporting by civilized pursuits. Seventy-one military posts were required a few years ago to keep the Indians in subjection; the number is now reduced to ten.

The appointment of matrons, teachers, physicians, superintendents, was formerly counted a political perquisite. Civil service now prevails. Men may now take to themselves much credit for legislation and administration, but it is to woman's sympathy, faith, and courage that the honor is due. The initiative was hers, the agitation, petition, planning, organizing, were hers. Out of seeming defeat, she wrested victory, every repulse was followed by a rallying and an extended battle line, and the triumph was as wide as the conflict.

The work in behalf of the Indians is but a sample of woman's undertakings and achievements in philanthropy and reform, especially during the last quarter of this wonderful century.

Woman's sympathetic thought and organized effort is seen in tens of thousands of churches, in Circles of King's Daughters, in Woman's Christian Temperance Unions, in Young Women's Christian Associations, and a score of other forms of charitable, missionary, and philanthropic work. The colored people of the South, the foreigners of every name, the slum population of our great cities, are all objects of woman's work.

She seeks to educate, Christianize, and improve the environment of all these. She rescues her fallen sisters and seeks to protect them from falling. The cause of God and humanity is marching on, and woman is a divinely chosen leader.

In considering the various departments of woman's philanthropic labor, it is eminently proper that a fitting recognition of the organized work of Catholic women be made at this point.

In the early ages of the Church there were no public or state institutions of charity, such as almshouses, hospitals, orphan asylums; all these were the work of the Church and of religious houses. Throughout all the centuries until our own, almost all the work of women in organizations was carried on in cloisters. These places of seclusion and protection were made necessary by the turbulent and warlike spirit of the ages in which most of these associations of women were founded. Hundreds of Catholic sisterhoods having various benevolent works for their object grew up and flourished in the early centuries after Christ. Many of these organizations, such as the female Templars, and other orders of women who followed the Crusaders, to nurse the sick and wounded, have ceased to exist with the need for their work; but hundreds of these societies continue to-day among us, though comparatively unknown. Such is their spirit of humility and self-abnegation, that these noble women are reluctant to have the world know of their devotion to the service of others. There is no kind of loving service among the poor, the sick, the aged, the homeless, which is not the life-work of many organizations of Catholic women.

Until the sixteenth century all European civilization was Catholic, hence all the work of women in organization was the work of Catholic women.

Early in the seventeenth century was founded an organization of women which is to-day one of the most extensive and widely known among societies of Catholic women.

In 1630 Louise le Gras, a devout young widow, under the direction of the noble-hearted Vincent de Paul, the Father of the Poor, founded the Sisters of Charity. In this, as in all Catholic sisterhoods, the members voluntarily bind themselves to their order by vows of poverty, chastity, and obedience, either made for life or renewed at intervals. By these vows

these women give up all that, from our worldly standard of the independence of the individual, we call happiness in this life. They voluntarily renounce wealth, home, position, friends, and family, all to serve God and his needy, suffering children. Perhaps the hardest thing in the life of the religious orders is the complete surrender of the will in obedience to those placed in authority. In each country, state, or province there is a head, or mother house, whence are sent out missions, or colonies of sisters, to establish branch houses where necessity calls them. The government of these sisterhoods is that of a republic, the superior, or mother-general, being elected for a term of years by the whole community. Implicit and prompt obedience to the superior, as to the voice of God, is the magic power which controls these vast organizations of women. Every hour of the daily life of the average religious sisterhood, from half-past four or five in the morning until eight or nine in the evening, is spent in continuous hard work, lightened by an hour's recreation after the midday meal and another hour's recreation in the evening. We, in the world, can form no idea of the heroism of these sisters, who, for the love of God, give their whole life to this service. One of the chief works of the Sisters of Charity is the care of the sick in hospitals.

Of the organizations of Catholic women who devote themselves to the nursing of the sick there are more than thirty in the United States.

In one of our large cities alone there are twenty-three orders of Catholic women, each having one or more establishments for the care of the sick. There are more than three hundred hospitals in this country entirely under the charge of Catholic sisterhoods. Several organizations of women, such as the Sisters of *Bon Secour* and the Little Sisters of the Assumption, devote themselves to nursing the sick in their own homes.

The Sisters of Charity and several other orders of Catholic women take care of foundling asylums. The sisters who devote themselves to the service of the "least of these little ones" give their adopted children all a loving mother's care and devotion. At six or eight years of age each child is adopted into a good Christian home, and the sisters' work is done. The sisters have a kindergarten connected with the foundling asylum, and usually, also, a maternity hospital. There are between three hundred and

four hundred foundling and orphan asylums in the United States under the charge of Catholic sisters.

A more advanced stage of the foundling asylums is the protectory or industrial schools, which are also the work of Sisters of Charity. Some estimate may be formed of the membership of this order when it is stated that in New York state alone they number over two thousand five hundred. At the protectories, or industrial schools, are received orphans, foundlings, and the children of parents unfitted to take care of them. These boys and girls are received in every stage of depravity and disease. Under a system of moral and physical cleansing and training, these children are brought up to be good and useful citizens. In the boys' department is taught every branch of mechanical work and trade, from shoemaking to engineering. The girls are trained in household work, and are taught dressmaking, glove making, stocking making, typewriting, etc. So that when, at the ages of eighteen or twenty, these young people are sent out into the world, and are given positions in shops, factories, and offices, they are able to earn their own support.

One of the most beautiful works of philanthropy is that of providing homes for the aged poor. The Little Sisters of the Poor, in their homes for the aged, shelter and care for all who come to them, regardless of nationality, creed, or color. The life of the Sisters of the Poor is a daily martyrdom. They support their aged charges by what they beg from door to door in the form of broken food and cast-off clothing. By their wonderful French economy and management they are able to set an excellent table from the refuse food they are given.

Besides the special organization of the Catholic women for the care of the aged, the Grey Nuns, the Sisters of Mercy, and many other associations support the aged poor. The Sisterhood of Saint Francis was founded many centuries ago by its holy patron, St. Francis of Assisi. Among the many beautiful works to which they devote themselves — such as the care of hospitals for the deaf and dumb, the blind, and the insane, — is the care of the lepers. There are many hundreds of these sisters in this country. The Order of Grey Nuns is the oldest organization of Catholic women in America. The Grey Nuns were established in Montreal one hundred and

fifty years ago, their work being the care of aged men and women, invalid soldiers, incurables, orphans, and magdalens. The Sisters of St. Francis and the Grey Nuns, following the example of the sainted Father Damien, are indefatigable in their efforts to relieve the suffering of the Hawaiian and the Canadian lepers. The sisters establish schools, hospitals, asylums, and homes, and give the tenderest care to their charges, inevitably falling victims themselves sooner or later to the loathsome disease, through their self-imposed martyrdom.

Truly are these sisters disciples of the great Teacher who said, "Greater love hath no man than this, that a man lay down his life for his friends."

There are several organizations of Catholic women who devote themselves to the care of the blind and the deaf mutes. Notable among these orders is a society of lay women known as the Nardins, so called from their founder, Ernestine Nardin. These women make a special study of the physical and mental peculiarities of the blind and the deaf-mutes. The Nardin ladies establish homes and schools where the boys are taught printing, tailoring, shoemaking, carpentering, baking, and gardening. The girls are instructed in dressmaking, hand and machine sewing, and housework.

A beautiful philanthropic work is that of the Young Ladies' Charitable Association. In one of our large Eastern cities, the organization numbers over one thousand members, who, by a monthly subscription of ten cents each, are able to maintain the Free Home for Consumptives, and to give their patients every care and comfort. Besides the Home, the association conducts diet kitchens in poor quarters of the city, where the sick poor are daily supplied with milk, beef-tea, eggs, and delicacies. The city is districted, and a band of twenty or thirty young ladies has charge of each district. Consumptives are placed in the Home; and patients with other diseases are supported in the general hospitals. Every week each district band takes its turn in caring for the patients at the Home, in amusing them and reading to them, and in providing them with fruit, flowers, and delicacies. Patients are admitted to the Home regardless of creed or color, and may be visited at any time by clergymen of their own choice. The only qualification for admission are poverty and consumption. A matron and trained nurses are in charge of the Free Home for Consumptives, and con-

nected with it are a children's library, a working-girls' club, and an employment bureau.

In the United States there are more than fifty orders of Catholic women devoted to education. The numbers of women in these orders may be counted by the tens of thousand. In most of our cities there are from five to twenty of these orders of women, each having one, or perhaps half a dozen, educational establishments. Each of these associations of Catholic women undertakes some special training or is suited to some particular need. There are about four thousand six hundred schools in the United States under the charge of Catholic sisters. There are half a dozen organizations devoted to the teaching of the Indians and the negroes. Notable among these is the Order of the Blessed Sacrament, recently established by Katharine Drexel of Philadelphia, to which she has devoted her life and large fortune. The sole purpose of Miss Drexel's order is the instruction of the Indians and negroes. The foundation house of the Order of the Blessed Sacrament is near Philadelphia. Mother Drexel proposes to establish branch houses throughout the South and West wherever such schools are needed. Many other orders are also carrying on this work with great success. Notable among them are several orders of colored women, such as the Sisters of Providence and of Saint Benedict. Saint Francis Academy, Baltimore, is a school for colored girls conducted entirely by colored women.

To give an account of the almost numberless educational organizations of Catholic women would be tedious. A few of the leading teaching orders will serve as types of the others.

Probably the first society of Catholic women bound by their rules to the work of educating the young was the order known as the Ursulines. This sisterhood was founded in the latter part of the fifteenth century by a young Italian maiden, Angela Merici. The disturbed conditions of those times made it dangerous, if not impossible, for women to go about, manage affairs, or mix with the world, unless under the protection of father, husband, or brother.

Hence arose the cloister, and naturally most of the orders of Catholic women founded during the Middle Ages were cloistered or inclosed

societies, whose rules forbade them to leave the inclosure of their convent.

Such cloistered orders were the Visitation Nuns, founded in 1600 A.D. by a pious young widow, Jane de Chantal; and the Presentation Nuns, established in the early part of the eighteenth century by an Irish lady of wealth and position, Nano Nagle, who saw the disastrous effect of the "Penal Laws" on the people of her beloved country, and formed the order of Presentation Sisters to carry on schools for the poor. The School Sisters of Notre Dame of Namur were founded in France in the sixteenth century, also for the purpose of teaching the poor. Another long-established order is that of the Sisters of St. Joseph, who number over two thousand in this country. Two other organizations widely and favorably known in this country are the Sisters of the Holy Cross, of whom there are one thousand five hundred members, and the Sisters of Notre Dame of Namur, who number more than three thousand in the United States. Both of these orders were founded in France, in this century, and have adapted themselves to the wants and conditions of our day. In all of the academies or parish schools under the charge of any of these teaching orders, the most careful attention is given to the mental, moral, and physical training of the children. Visiting one of the many thousand of these educational establishments, one is struck by the spirit of love and harmony, and by the admirable discipline.

Before bringing this paper to a close, some mention should be made of the extraordinary work accomplished in the moral reform of fallen women by the Sisters of the Good Shepherd, an order founded at Caen, France, three hundred and fifty years ago.

The sisters use no compulsion in dealing with their charges; the whole relation is that of love and confidence. They seek to carry out in their work the spirit of our divine Saviour toward Mary Magdalen. In the industrial schools the sisters teach the fallen women and girls trades and handicrafts, to enable them to earn their own support in honesty. Above all, the sisters seek to teach these women the principles of virtue and that true self-respect which comes from the consciousness that life holds for them unlimited possibilities in careers of purity and integrity.

WOMAN IN EDUCATIONAL PROGRESS.

NATURE has placed in woman's hands the greater part of the education of humanity. The mother, who creates the atmosphere in which the child is reared, is the chief formative power in all the after-life. The mother, indeed, has not usually recognized herself as an "educator." She has performed her function for ages without suspecting what it was. She has had no special training for her task. She has taught by instinct and intuition rather than by pedagogical rules. She has worn no degrees, adopted no professional air, and been serenely (and perhaps happily) unconscious of her mission. But she has had the first chance at the children, and all other teachers, from the kindergarten to the university, arrive too late to undo the training, good or bad, of maternal devotion. The university blames the secondary schools when students are poorly trained, the secondary schools blame the grammar school and primary teachers; these in turn transfer responsibility to the kindergartner; and all the schools of the land are but belated attempts to mould lives that have already received their primal and ineradicable impulse from the mother.

In our day, woman has suddenly become conscious of herself as educator. Mothers have realized that intuition must be supplemented by real preparation, and that the old training was in some way sadly formal and perfunctory. Many women who have not been summoned to home-making have been obviously called to teach children. The civil war in America, drawing thousands of men from teaching positions into military service, placed the schools of this country largely in the hands of women, so that three quarters of all the teachers in our public schools are now women. The establishment of normal schools has been followed by a vast increase in the number of women giving their lives to teaching, while all our women's colleges are sending forth a host of women ready for educational work.

This sudden awakening to the consciousness of a mission has had necessarily its pains and penalties. The endless discussions of "woman's sphere" have produced a hampering self-consciousness. Women have

been drawn into discussing their work instead of doing it. One good old-fashioned mother often knew more about "pedagogy" than the most pretentious modern text-book. The professional dissection of children's minds has given us vast quantities of statistics, without always giving us greater sympathy or insight. No lawyer could do his best work if he were ever thinking of the "lawyer's sphere." No physician is competent until he turns from discussing his profession and becomes absorbed in his patients. Some day woman's work will no longer be the theme of lecture and essay and interminable debate, but will melt into that great work of the world done by all true men and women — a consummation devoutly to be wished.

Yet these very discussions are necessary in the passage from unconscious or misdirected activity into purposeful educational method. We must pass through the zone of self-scrutiny in order to reach the land of self-forgetful efficiency. Therefore to-day it is of importance for us to realize that in the nineteenth century, women have taken an extraordinary part in education outside the home, and that in the schoolroom, in which the citizens of the republic are now trained, the controlling power to-day is the brain and heart of woman. Every teachers' convention is largely an assembly of women. The marvelous industrial expansion of our time may result in withdrawing men still further from teaching as a profession. Whether this change is desirable or not, is a question. But however that question be answered, one of the most momentous changes in the last half of the nineteenth century has been the fact that women are the teachers of the great majority of boys and girls in the United States.

But our educational progress has also been due to certain women who have had little to do with the public schools but have, with rare courage and devotion, blazed a new path in the establishment of private schools for the education of girls. The "female seminary" now seems an antiquated and colorless institution. But it was established in defiance of universal tradition, and its founders are numbered among the noble army of educational martyrs.

Emma Hart Willard, born in Connecticut in 1787, was one of the pioneers in this enterprise. She had herself only the education of a sturdy New England home, supplemented by two years in the village academy.

But her career became clear as soon as she began to teach in the country school. After her marriage, she opened a boarding school for girls in Middlebury, Vermont. It was impossible for the adjoining college so to defy public sentiment as to offer her any substantial aid in her work, but the professors privately did what they could. She describes her one ambition as the desire "to keep a better school than those about me," and she did it. After a few years, she removed to Waterford, N. Y., to a school for girls incorporated by the New York Legislature and sharing in the distribution of public funds. This would never have been possible without the valiant aid of Governor Clinton, who strongly urged state aid, and in his message expressed the hope that the lawmakers would not be deterred by "commonplace ridicule." Yet the sneers and gibes were plentiful when one young lady was examined in so masculine a subject as geometry!

At last the city of Troy offered Mrs. Willard a building and grounds, and in 1821 she founded the "Troy Female Seminary" — the pattern of many similar schools throughout the world. She retired from teaching in 1838 after thirty years of continuous service. Out of several thousand girls who were under her instruction, it has been estimated that one in every ten became a teacher. The influence of such a lofty, courageous life is beyond all computation.

The work of Mary Lyon is familiar to all. She, too, came of New England ancestry, and every fiber of her nature was permeated with the courage born of religious faith. She taught school in several small towns, doing her greatest work of this kind during six years spent at Ipswich, Mass. Here a few gentlemen came to meet her in 1834, and unfolded their plans for a "female seminary" at South Hadley, Mass. They found in her a willing leader. Her idea was to found a school which should aim above all things at the attainment of Christian character, and should place education within the reach of families of slender resources.

She faced the same opposition, social and religious, which Mrs. Willard experienced. She was unsexing woman; she was defying Providence; she was sowing discontent and anarchy. As one honored clergyman expounded the matter: "You see how this method has utterly failed. Let this page of Divine Providence be attentively considered in relation to this

matter." But no opposition could embitter her spirit or shatter her faith. Mount Holyoke Seminary was opened in 1837. The students performed a large part of the domestic service and thus the fees were made very small. From the beginning a profound religious faith animated the institution. There was little room for "accomplishments" of any kind, but the "stern daughter of the voice of God" was heard in every classroom. Especially was the school the home of missionary zeal, and the graduates of Mount Holyoke have literally gone "into all the world" to "carry the gospel to every creature." The seminary has now expanded into a woman's college with admirable buildings and equipment. But the beauty of the Connecticut Valley in which it stands is still the same and the religious faith which pervades the whole is the same as on the day of its opening to the young women of America.

Scarcely less influential in Mary Lyon's time were Miss Catherine Beecher, who taught at Hartford, Conn., and Cincinnati, Ohio, and Miss Zilpah Grant, whose work was done first at Derry, N. H., and then for ten years at Ipswich, Massachusetts. The movement to establish girls' schools proved contagious, and they sprang up in most unexpected places, almost always under the leadership of women. That movement has now spent its force, but it remains a vital part of the history of our country.

The entire kindergarten system of our country owes its inception to woman. When Froebel died in 1852, it was Baroness Marenholtz-Bülow who took up his work and made it a power in Germany. Miss Elizabeth Peabody opened her kindergarten in Boston in 1861, and together with Mrs. Horace Mann did much to expound Froebel's principles to Americans. In 1867 she visited Germany to study the kindergarten on its native soil, and was for a long time through writings its main support in America. Mrs. John Kraus established a kindergarten and normal training school in New York city in the early seventies. Miss Susan E. Blow opened a kindergarten in St. Louis in 1873, and a little later Kate Douglas Wiggin established the first free kindergarten in San Francisco, from which have grown more than fifty others by the Golden Gate. Mrs. Quincy A. Shaw for many years supported free kindergartens in Boston until they were incorporated with the public school system of that

city in 1883. The kindergarten has now been introduced into the public school system in one hundred and eighty-nine cities, with nearly one hundred thousand children enrolled.

The importance of this movement is very great. Often misunderstood, often ridiculed, sometimes perverted, the kindergarten has vindicated a place for itself in the training of childhood. It has sometimes retained the child too long, it has sometimes become a mere place of entertainment and so hindered the work of the primary school, it has sometimes fallen into the hands of extremists and pedants. But in spite of extravagant eulogy and inconsiderate disdain, it has awakened thousands of children to a realization of the reality and beauty of the world, and has taught them in their most receptive years how to see things and to use them, and how to co-operate with others, in generous, loving service. The entire movement owes its success to the labors of earnest, self-sacrificing women.

The educational work done by Christian Missions in foreign lands has been largely done through women. The native schools maintained by the missionaries in India, China, and Africa are usually taught by women, and no influence has proved more powerful in undermining paganism than that of the mission schools. The work of women in the Freedmen's schools of the Southern states constitutes a noble chapter in American history. The woman who braves heat and pestilence and famine in India has no more heroic enterprise than the noble army of women, who, after our civil war, braved ostracism and contempt for the sake of teaching the colored people and lifting them out of long darkness into morning light.

The higher education of women in college and university belongs to another chapter. In the last twenty years, a brilliant series of women have taken their place as college professors, presidents, or deans, and have exerted an immense influence on our American daughters. When Maria Mitchell left her home in old Nantucket to become professor at Vassar College, she was a true pioneer in a mighty enterprise. Now she has been followed by a band of women, who have attained lasting success as educators. But the field is still wide. The woman who to-day will fit herself by generous education, by culture and character, to lead in the higher education will find herself needed at once in every state in the Union. No

demand is greater ; no other places are so hard to fill. Twenty-five years ago the bright boy was sent to college while his sister helped to maintain the home. To-day in many families the bright girl is sent to college, and the boy is put into agricultural or business life. The day is surely coming when educated women will outnumber educated men, and women who can lead in this vast undertaking are one of the greatest needs of the educational world to-day.

WOMAN IN SOCIAL REFORM.

IN presenting a résumé of the work of women in social reform, one finds between the first and second half of the passing century a distinct cleavage. The initiative in any reform movement must always be taken by the individual. It may, however, be carried on either by the initiator's own effort, strengthened along parallel lines by other individuals whom she may inspire, or a reform may be advanced through the organization of its friends. Broadly speaking, individualism characterizes the method of the first half of the century; organization is the approved agency of the last half.

The necessarily restricted view of social reform contemplated in this chapter may probably be best introduced by reference to certain distinctive organizations devoted to that end.

Of these, the first general division includes associations dealing with the criminal or erring classes, such as inmates of prisons, jails, reformatories, houses of detention, houses of correction, etc. The second great class includes all of those organizations which concern themselves not with the punishment but with the prevention of crime and evil. The number of such organizations is legion, the specific objects numerous, the methods quite as diverse; but underlying them all, supplying motive to all, is the growing recognition of the solidarity of the race. The third grand division includes all societies occupied with the immediate amelioration of conditions inducing physical hardship; such as boards of guardians and the multifold charities which consider chiefly the physical instead of the spiritual being. Under the fourth division is found an interminable list of organizations which charge themselves, neither with mature nor incipient offenders, neither with the victims of vice nor with the victims of poverty; but which have for their object the development of the individual, the nourishment of the ideal life by the enrichment and extension of opportunity and the exaltation of spiritual ideals. The fifth division includes all of the numerous co-operative industrial schemes which characterize the century; both such as seek to secure a common benefit, like co-operative communities, trades and labor unions, etc., and such as at first view appear to

QUEEN LOUISE VISITING THE POOR.

QUEEN LOUISE VISITING THE POOR.

Reproduced from the painting of Hugo Händler, professor at the Royal Art School, Berlin. Händler studied at Berlin, Düsseldorf, Dresden, and Paris, and his work has always taken a dignified form. "Doubting Thomas," "Ecce Homo," "Christ and Peter on the Sea," are among his best pictures.

antagonize the common good, like monopolies and trusts. The sixth class includes all efforts to secure for women an extension of their civil rights, a recognition of their responsible citizenship, and an equality with men of political privileges and responsibilities. The seventh and last class of social reforms, which at once reflect and affect society, concern themselves not with human beings but with the humbler creatures, the dumb companions of man in his earthly pilgrimage. Within this smallest, but not least significant, group may be included bands of mercy, humane associations, anti-vivisection societies, and the like.

WOMEN'S CONTRIBUTION TO PRISON REFORM.

At the opening of the century the most generous hearts have been moved by the work of John Howard to share the feeling which had prompted it. Upon the consciousness of humanity there had dawned a perception of what it is to feel with those who are bound, as if bound with them. The first woman to make a great direct contribution to prison reform was Elizabeth Frye. From her death in 1845 the impulse communicated by her was carried forward by Dorothy Dix, before whose death in 1887 the work had been expanded by Madame Arenal of Spain, Mlle. Grandpré, Madame DuBarrau, and Madame Bogelot of France, and their associates, to include the care of prisoners after the expiration of their terms of incarceration. The doctrine advanced by the women last named, though first scoffed at, has now become the theory of the world, and its successful operation under the guidance of the practical French mind, has become an inspiration to prison laborers everywhere.

The distinct contributions made by women to prison reform have been the following : They have lifted the emphasis from retributive justice, whose aim is punishment, and have placed it upon those moral agencies which look to the repentance and the redemption of the prisoner. To this end women have organized societies for prison visitation, have devised prison amusements and prison instruction, and have found that for the inmates of prisons, as well as for human beings outside of prison walls, work is a means of salvation. They have therefore provided work, not for the incarcerated only, but they have organized societies the sole business of

whose members is to become acquainted with the prisoner during incarceration, with a view to getting a knowledge of her faculties, her skill, her tendency, and to providing a situation that shall wait to receive her so soon as she is liberated.

It is the women workers in prisons who have found that the care of the sick, the care of little children, and the supervision of all the petty details that go into the life of a simple home, are the most recuperative of agencies. Therefore for those for whom positions to welcome them cannot be found, small homes have been established, at the head of which a liberated prisoner is placed, under whose care are put, either a few younger released prisoners for whom situations have not been obtained, or the children of prisoners and other unfortunates.

The highest thought expressed in prison reform up to date arises from the feeling that there may be outside of prison walls sinners whose lives are less virtuous than the lives of the criminals within ; and also from the conviction that human nature in its fundamental qualities remains the same wherever encountered ; that the same motives which appeal to people in normal conditions appeal to the imprisoned ; that the same influences which develop the best in the one class, if brought to bear upon the other class, will be followed by similar results. This practically is a confession that one might have committed any crime known to prison inmates if born, reared, and educated under the same conditions and influences ; and that, on the other hand, the prisoner might be all or more than the observer is, had she been born, nurtured, and protected as the latter had been. The extension to prisoners of this identification of one's self with others has induced and directed prison reform. The Golden Rule will be practiced only in proportion as one realizes the possible identity of one's self with another. To this identification of one's self with the criminal class women have largely contributed. The maternal feeling is strong, deep, and universal. The thought that every prisoner has been nursed and fondled at some mother's breast, and that her own nursling might, under the same circumstances of temptation, occupy any prisoner's place, is that element in "the eternal womanly" which has led women into prison reform.

While the most important treatises upon penology have probably been

written by men, some of the most successful prison workers have been women, and to women notably is due the organization of schemes for the amelioration of conditions of prison life; for the substitution of remedial for punitive measures; for the provision of separate prisons for men and women; and for those measures which result in again relating released criminals to normal society. It is moreover true that the biographies, autobiographies, letters, and journals of the women whose names are connected with prison work, are not less helpful to prison workers than the formal treatises on penology.

PREVENTIVE INSTITUTIONS.

It is, however, not in connection with punitive, but with preventive, institutions that women have been most active. Gradually the conviction has grown that in the moral as in the physical world "an ounce of prevention is worth a pound of cure." Therefore to lift children out of the evil influences which stimulate propensities to crime, which offer every temptation to it and provide easy opportunities for committing it, is the work of those who seek prevention instead of cure. Free Kindergartens, Industrial and Manual Training Schools, Girls' Clubs, Boys' Clubs, Mothers' Meetings, Parents' Societies, Social Settlements, College Settlements, Protective Agencies, Emigrant and Immigrant Associations, Friendly Societies, etc., are among the best known and most effective agencies through which prevention is attempted. These agencies not only rescue from conditions whose certain end is crime, but they directly nurture in society a larger hope in regard to classes that hitherto have been considered outcast, and they indirectly modify the laws which bear upon all social questions.

The voluntary and unauthorized work of women has demonstrated their capabilities for this form of social service, and has led to their official appointment upon boards of guardians and the visiting boards of public institutions. In Europe many protective and preventive institutions are partially or wholly supported by governments, which acknowledge the efficiency of the voluntary service of women by appointing women to continue to serve after the institutions are taken under the auspices of the government. Even in our own country, where there exists little precedent

for the public support of private initiative, there are many schools, homes, retreats, and asylums which get aid from township and municipal governments in direct recognition of the fact that the whole people justly may be called upon to support institutions whose sure effect is to diminish jails, prisons, and workhouses. What is invested in prevention will not merely be deducted from appropriations for cure, but by securing an improved inheritance will guarantee a constantly diminishing need.

Of all these preventive agencies no other is so popular as that known as Settlement work. Although in other countries, especially in England, men have been more prominent in this work than women, in the United States, from the organization of the first Settlement in Rivington street, New York city, to the latest development of that center of influence in Chicago, known as Hull House, women have borne a dominant share.

All preventive work, especially such as is represented by Settlement life, results from the vital belief in human relationship, from the profound conviction that each one is his brother's keeper, and that from responsibility as to his neighbor's life none may be excused. The part borne by women in the organization and conduct of preventive agencies cannot be stated definitely. Women are at once more practical and more actively imaginative than men. It is due to this apparent contradiction that, so rapidly as they have attained positions of influence, they have boldly undertaken to accomplish what by men had generally been considered visionary and impossible. As exponents of religion in the pulpit, in journalism, and in literature, women have less generally dealt with doctrines, dogmas, and tenets of faith, and have moved on to the realization of ideals. Hence in enumerating the women concerned in practical preventive work, one may not ignore those who as ministers of the gospel and as public teachers have nurtured a practical faith in Christian ideals and thus, though perhaps unconsciously, have paved the way to Christian socialism.

THE MODIFICATION OF THE METHODS OF CHARITY BY WOMEN.

Before the changes in woman's industrial position, in her education, and consequently in her modes of life which mark this century, the chari-

ties of women were, for the most part, dispensed within their own homes, to their dependents and to wandering mendicants, or in the wards of hospitals and asylums, where they volunteered occasional service as visitors or gave regular service as members of visiting or resident sisterhoods. Prior to the changes referred to, women's charities were chiefly private ; the world expected men to devise all schemes of charity, and to execute all excepting those involving personal attendance. In proportion as women have entered the lists of the world's paid workers, in proportion as the laws have recognized their separate existence and separate financial responsibility, in that proportion has their sense of responsibility for the maintenance of public charities grown.

As the separation of different classes of prisoners — first of paupers and debtors and the physically infirm from habitual criminals ; second, of first offenders from habitués ; third, of women from men — followed women's prison work, so the differentiation of classes among those who are the recipients of help from strangers has grown with women's personal and pecuniary freedom to act. The separation of paupers from prisoners was a great step ; the separation of the enfeebled, the infirm, the defective from paupers physically robust, whose poverty is the result of moral infirmity and of laziness, was another great step. This differentiation was followed necessarily by the establishment of separate institutions for the blind, for the deaf and dumb, for the insane, and for the feeble-minded.

At the present time, in our own country, for the most part, the paid officials who govern such institutions are men. In some states the law requires that the boards of visitors and inspectors shall include women. In states where this is not the case, by their own solicitation women have become visitors and inspectors of such institutions. In most such institutions women are employed as matrons, nurses, teachers, and caretakers.

The evolution of charity is an interesting study. In its first stage it classed all of its objects together, and treated all alike, without any reference to their respective conditions or to the varying causes of such conditions. Next it classified and separated them, and then organized them so as to bring together into conscious reciprocal relationship the institutions and associations so painstakingly set apart.

The phrase, "Organized Charities," suggests the change from incidental, unrelated response to the appeal of suffering to regular, consecutive appropriation. It measures the advance from impulse to principle. Almost if not all of these changes have been initiated by individuals. The number of women engaged in charities, acting not from individual motive, but as factors of organizations to which the charities of a community have been committed, is large.

As a fruit of personal contact between the charitable and the recipients of charity various educational schemes have arisen. For example, in the visitation and administration of hospitals, homes, and asylums, women discovered the need for trained nurses. The establishment of training schools in connection with hospitals, which was at first attacked as another means of weaning women more and more from home, has ended, as all other such altruistic enterprises do, in returning into the homes women better educated for their delicate tasks. In their visitation of the sick poor, women learned under what deplorable conditions infancy was reared, and the kindergarten for the poor is a result.

The number of women throughout the world who are doing important service in visiting, inspecting, and managing boards of local, municipal, state, and national institutions would certainly mount up into the scores of thousands ; while women who are organized to raise the funds which support this work number hundreds of thousands. As this form of organized work is almost the first in which women in any country engaged, they may be said to have gotten their training for greater efforts through such boards. Out of the small effort necessary to organize, equip, and conduct some private local enterprise, such as an orphans' home, a home for dependent girls, or a home for aged men and women, have grown the powers which have enabled women to organize, devise, and maintain the National Health Protective Association, the National Consumers' League, and other organizations which anticipate legislative aid and secure the co-operation of philanthropists and sociologists in the perfection and development of their plans.

EDUCATION IN SOCIAL REFORM.

The fourth division of social reforms includes a larger number of distinct organizations, under a larger variety of names, than any other. It includes all societies which undertake to aid education, whether of the child in the slums, in the schools, in the Sunday schools, or of the adult in the various organizations which cluster about our churches, together with societies formed to foster a love and knowledge of music, art, and letters. With these it numbers all societies which, in addition to intellectual culture, to spiritual growth, to artistic development, or to the mutual improvement of their members along any line, seek for their members a larger social life. Thus in this division we have all clubs, unions, circles, bands, leagues, orders, etc., which are increasingly popular. Of many if not of all of these, every community, small and great, has its local examples. Of all, however, probably two have carried organization to the greatest perfection, have their work more widely diffused, and have it better in hand than any others. I refer to the Young Women's Christian Association and the Woman's Club. In every city the Young Women's Christian Association has come to signify a center of activity for its members, a comfortable headquarters for all who are willing to take upon themselves the bonds which recommend them to its aid, a meeting ground, a name of respectability, the protection which that word implies, and co-operation in service. The Young Women's Christian Association is religious inasmuch as it provides for the religious culture of its members through Sunday services, week day evening religious services, Bible classes, prayer meetings, conferences, and the like. It is secular inasmuch as ordinarily it is practically a club where through co-operation the members are able to enjoy a cuisine almost infinitely superior to what they could command as individuals, a gymnasium, etc. It is educational inasmuch as its building usually becomes the center for classes in the languages, in history, in current events, in subjects which enlarge the horizon and cultivate the judgment, and really enable the members to continue the education begun in the formal schools. It is mutually protective and social inasmuch as it makes a social center for those who otherwise would lead isolated lives. Such a social center is in itself a protection for all who come within its radius. These organizations have had,

and will continue to have, large influence in bringing about a more conscious unity among all denominations of so-called Evangelical Christendom. Thus they are an unconscious influence in the modification of social life which can hardly be overestimated.

Great, however, as is the social influence which provides for homeless women a central hearth, far deeper is that which takes women from the narrowness of sect into the relative largeness of a united orthodoxy, and which teaches them co-operation in both secular and spiritual affairs. This agency promises to develop until it shall have bridged the chasm between evangelical and non-evangelical, between Jew and Gentile.

When one thinks of the isolated condition of women in all parts of the known world up to the middle of the nineteenth century, the degree to which they have entered into the consciousness of companionship and *camaraderie* with one another, one realizes that in this transformation Young Women's Christian Associations are not the sole cause. When one undertakes to appraise the value of the club movement, through which women have been reducing their long inculcated tendency to the limited family life and their strong sense of personality, and when one sees how far they have advanced in their unconscious evolution, one begins to realize the large secular influence exerted upon social life by the woman's club.

The modern club! What is it? First, it is an institution which, without antagonizing the home, takes from the home at regular intervals, for the same purpose, hundreds of thousands of American women, with smaller numbers of women of other nationalities. Second, it is an institution which, so far as women are concerned, has served the purpose of a post-graduate school. Third, in many instances it has been the sole means of business training. Fourth, to thousands of women, who have had no other means for receiving it, it has taught the doctrine of co-operation, and has built the platform upon which they have seen the doctrine demonstrated. Fifth, it stands as the link between the isolated, separate domestic life of a former time and the socialistic community life toward which we are inevitably tending.

The club, ignoring class distinctions formerly respected, has brought its members together on the basis of a common taste or a common aspiration.

In the same club we find rich and poor, the more and the less cultured, the religious and the non-religious. Without the training in co-operative effort, in reciprocal friendliness, in sympathy which has come to mediocre women, who represent the average life, through the club and kindred organizations, the twentieth century would not find woman ready for the demands which its new conditions surely will bring to her.

Their specific aims are almost as numerous as the clubs themselves. There is hardly any subject of thought for the study, the investigation, the discussion, and the exposition of which women may not be found united in a club. There is hardly any form of social helpfulness of which large departmental clubs are not the center. To a large degree social life outside of the club is modified by club influence. The social life which exists for the idle good time, for the pampering of luxurious tastes in dress and food, or for fostering dilettante mental habits is no longer justified. The club has imparted to social life somewhat of its own serious aims. The club has been, and remains, a training school, a lyceum, a guild — everything, in short, but a church. One function of the club has been to lift women out of sectarianism, to give them an apprenticeship in letters, and to develop within them a consciousness of common interests. In the club movement individual women and individual clubs have rendered conspicuous service; but, unlike any specific reform, no one individual has been the universally recognized leader of the club movement, as is the case, for instance, in the more serious temperance and suffrage movements.

It is in the United States of America that the woman's club has had the richest, most varied development. The reasons for this fact reveal themselves to the seeker, and are most interesting, but space forbids stating them here. In other countries where the club has taken root it has suffered the modification incident to nationality and to local conditions. However unlike the clubs of different countries may be in all other respects, in two aspects their influence has been everywhere the same. It is the average women whom they have most effectively reached. They have taught women in ordinary domestic life the feasibility of amicable co-operative action. They have trained hundreds of thousands of women into the ability to rise to new ideals; into the attempt to understand new

thoughts; into the habit of considering as good as themselves women whose surroundings are entirely unlike their own. They have indeed given to women that knowledge of human nature, represented by their own sex, which the business life of men has given to them concerning their own sex, with this difference: generally speaking, business life brings men together as competitors, while, notwithstanding the incidental and temporary rivalry of the club, it brings women together to co-operate for a common purpose, instead of to compete in the attainment of different selfish ends.

PROTECTIVE, MUTUAL BENEFIT, AND LABOR ORGANIZATIONS.

It has been even more difficult for women isolated by domestic happiness, in conditions of comfort and ease, to meet in the spirit of mutual sympathy, and to respect minds opposed to their own in method and product, than it has been for women accustomed to isolated labor to unite in trades and labor unions. Perhaps the effect of such separateness of interest, such concentration of affection, such individualization of effort as are witnessed and experienced within family life, could not have been counteracted had not changes in industrial conditions and in material circumstances first forced women out of their homes into the competitive struggle for bread and butter. Side by side as neighbors in their respective homes, the home of each separated from the home of the next by the walls of both, it was difficult for women to recognize any community of interests excepting such as are implied by similarity of domestic and social position. More than this, it was almost impossible that each should not regard the other in the superficial life of society as her rival, and in the business and official life represented by the men of their respective families as an antagonist.

When the family washtub was ejected from the family kitchen, and a portion of the women of a community came out of isolated kitchens into public laundries to do this part of domestic labor, suddenly all women engaged in laundries realized that they had common interests; that among them co-operation was wisdom, antagonism was suicide. Similar changes in other industries, and the comprehension of them, has brought about all the labor unions which exist among women. The circumstances which

have forced women to become independent earners have taught them to become independent savers. From this second lesson of necessity have resulted mutual benefit associations, of which the "Rathbone Sisters" and the "Ladies of the Maccabees" may be considered types. In a modified degree the modern feminine counterparts of the ancient and medieval orders established by men represent this same tendency toward co-operation. Of these the "Order of the Eastern Star" and the "Daughters of Rebekah" may be cited as examples. The feminine complements of military and patriotic orders, which in various countries of Europe and in the United States have grown apace during the last quarter of a century, illustrate the same tendency and are dependent upon the same changes in conditions which have modified business and industrial enterprises. The very charities which these orders all include as branches of their work are induced by the same causes.

Little by little women associated together in doing one kind of work have perceived that there are larger interests underlying those of the vocation; interests in behalf of which those engaged in all vocations can co-operate; therefore strikes, lock-outs, etc., occurring at the same time in different occupations, have been of distinct value, since through them workers have discovered that the same causes which unite women following one calling may unite at least all women who follow non-domestic callings. This ability to co-operate with one another, gained first by non-domestic workers, is not limited to them.

Society has been molded to new ideals under the indirect and unconscious influence of this class of orders and societies. While one tendency of such associations has been to increase the acquaintance of women with one another, and to diminish their dependence upon men, not only for pecuniary support, but also for protection and for social pleasures; on the other hand, their influence has been to make women more largely or generally acquainted with men outside of their own households. Society has suffered some loss from this which may be accounted women's new opportunity to become acquainted with men in business relations; but it has also gained somewhat; more reality, more truthfulness, more sincerity, and a clearer comprehension of one another has resulted to both sexes.

There are numerous social movements, falling under none of the preceding divisions, which, although not suggested by the title given to this division, seem to belong here rather than to any other group. Of these the Grange and all other agricultural societies may be considered representative. Through such organizations the most isolated members of society, viz., farmers' wives and daughters, find themselves related to the outside world. Such societies have been like a common roof, giving to agricultural districts the spiritual aspect of a camp, within which each separate home becomes a tent.

WOMEN IN POLITICAL ORGANIZATIONS.

At the opening of the nineteenth century France, the country in which the influence of women had been longest and most generally acknowledged, was still experiencing the first effects of a revolution in which women had borne a conspicuous part. On this side of the water a new Republic was forming, into the foundations of which the self-sacrifice, the privation, the loyalty, and the aspiration of women who had shared the hardships of the revolutionary struggle were built.

Under all governments individual women have done illustrious service. The opportunity for the individual woman to be publicly effective has hitherto been greater under monarchic than under democratic governments. Of all the individual or organized efforts of women to achieve the reform of social conditions, none that have hitherto been enumerated can compare in importance and in ultimate influence with those whose objects have been civil and political equality. At the present time in every country where a representative government exists, women have organized to secure relief from the civil disabilities under which they everywhere rest, and to acquire political enfranchisement. The woman whose mind relates the home to the state, and sees that the obligations of the hearth can be fulfilled adequately only under a state within which her individual independence and responsibility are recognized, by this perception spans that chasm, centuries deep and centuries wide, which stretches between the former ideal of woman as the goddess of the hearth, and the highest contemporary ideal of her as the sharer in all human government.

The names of great individual women are found upon the muster roll of heroes in all countries ; but in its very nature the reform here considered can be accomplished only as the great ideal conceived by an individual mind passes into the common mind. The expansion of the minds of both men and women to the proportions of this new ideal implies all of the reforms before enumerated, and a complete transformation of what is popularly called society. This ideal, which has sometimes been misinterpreted as the enemy of the hearth, the antagonist of man, has for its certain end the perfect union of woman with man. It means such a marriage of the sexes as unites them, not merely at bed and board, but at the ballot box, at the seat of government, and in all the intermediate centers of influence.

SOCIAL REFORMS EXPRESSING THE NEW ATTITUDE OF HUMANITY TO THE LOWER WORLD.

The degree to which the human soul has been lifted out of the bondage of individualism and rescued from the atmosphere of selfishness, is yet more sharply illustrated by the recent efforts made, both by individuals and associations, to transcend the limit set upon the human being as human, and to enable him to enter sympathetically into the life of the lower animals. Humane societies, bands of mercy, Audubon societies, societies for the prevention of cruelty to animals, anti-vivisection societies, hospitals for cats, dogs, horses, and other maimed and sick animals — all suggest the effort of the human soul to relate itself to these humble creatures. The change in our thought of animals has compelled a change in the pronoun by which we refer to them. They are no longer called, "dumb beasts which," but "our little brothers of the air whom," "our playmates of the wood whom." This humane work, originating in individual initiative, has effected its social reforms largely through organized effort.

But one step, it would seem, remains to be taken, viz., the step which will enable the class of women who have learned co-operation through labor in laundries, factories, and shops, and the different class of women whose conception of co-operation has been gained through the educational union, the social club, and the society fair, to see that there are large interests for

which these two hitherto distinct classes of women may easily combine. Thus far co-operation has enabled the consciousness of women to expand from that of the individual to that of the class. Further evolution will enable woman's consciousness to expand from that of the class to that of the whole, of the mass, wherein women of all classes will realize that all women everywhere have common interests, such as the universal sanctity of life, the exaction of the highest purity, and of equal purity in the social standards for men and women, and the inviolate preservation of peace.

The degree to which this growing capacity in women to identify themselves, first, with the members of their own social class, for the advancement of the interests of that class; second, with members of their own social class for the promotion of the interests of the so-called lower classes; third, with the so-called lower classes for the promotion of interests common to all classes, and, fourth, with all classes for the protection of dependent animals, is a condensed statement of a sublime evolutionary cycle.

All, however, that has heretofore been said applies to the growth of co-operative capacity in the people of a common country. The consciousness of native differences in the inhabitants of different lands is probably stronger among women than among men; since in their commercial and military enterprises men more frequently cross the boundaries of their native countries than do women. One of the great social reformative influences of the closing century has been its increased facilities for transportation. The improvement in such facilities, and the changes in social life which has made it safe for women to travel, have resulted in giving to the women of this century a larger sense of community with the whole world than the women of any preceding century have enjoyed

Up to date the last advance in organization is that begun a decade ago, through which women of different countries have sought to unite and to co-operate for common human interests. This culminating agency of social reform known as the International Council of Women is composed of fourteen National Councils of Women, each of which represents a distinct country, and its work is but begun.

There are individual names which, as one looks backward across the path of the vanishing century, are like flashes of illumination. These names, how-

ever, belong in chapters dealing with specific lines of development. Perhaps one of the highest expressions of the consciousness that the time has come for competition to cease and for co-operation to have its free course to run and be glorified, may be found in the fact that the workers are too entirely absorbed in the prosecution of their great work to clamor for applause or to languish for the echo of their own names.

It is a far call from the feeling which characterized the beginning of the century, when the emphasis was put upon family relationship, and that which distinguishes the end of the century, where life is made the common platform upon which all creatures, human and so-called "dumb," may meet; the former, at least, possessing a dim consciousness of a common origin and a vague perception of a possible common destiny.

WOMAN IN WORLD-WIDE MISSIONS.

THE close of the nineteenth century marks the most wonderful development of missionary enterprise in the history of civilization, and may be truly called a missionary century.

The achievements of woman are nowhere more marked or the results more apparent than in missionary work both at home and abroad, especially during the last third of the closing century. During the earlier portion of the century she was finding her place and adjusting herself to the conditions. Once her position and power were found she immediately began to occupy her place and exercise her power in the mission field. For years she had been knocking at the door of opportunity for admission to the realm of practical coöperation in helping to lift up the fallen and save the lost. Step by step she forged her way to public recognition of her ability and fitness for a large place in the great work of philanthropy, benevolence, and missionary operations.

The Almighty often causes the wrath of man to praise his name, and it was in that terrible carnage of the civil war that woman so magnanimously came to the rescue in philanthropic and missionary work in camp, hospital, and on the field of battle.

Early in the same decade the first woman's missionary society was organized to send the Gospel to heathen lands. In the next few years much local individual work was accomplished by women whose hearts were stirred with the sincere desire to minister unto those less fortunate in life than themselves.

The plan of organized effort became a burning question, and in 1868 the women of the Congregational churches of Boston organized a missionary society and before the end of the year the women of Chicago organized the third society for missionary work.

The women of the Methodist church were the next to organize, in 1869, and the following year the Presbyterian women fell into line with three societies. In 1871, the Baptist women followed, with the

Episcopal, Presbyterian, and Congregational sisters, organizing five societies. Thus the women's missionary societies multiplied until in 1889 there were thirty-three great denominational missionary societies organized by women.

While the desire to send the Gospel to the millions beyond the sea was the first to seize upon the minds and hearts of these noble women, and consequently the first organized work of woman was to carry the Gospel to the "foreign field," yet they did not forget, that

> "The light that shines farthest
> Shines brightest near home."

As the missionary and philanthropic spirit began to deepen and widen into practical operations, these large-hearted and self-sacrificing women came to see that missionary work at home also demanded a portion of their time and energies. Promptly following this conviction they began to agitate, plan, and carry into operation, city missionary work by women for women. The establishment of rescue missions, homes for fallen women, day nurseries, evening schools, and boarding homes, with their marvelous results, the Woman's Christian Temperance Union, the Young Woman's Christian Association, and the King's Daughters with their manifold and diversified operations, all sprang into being and exercised a widespread influence for good. All of these organizations are engaged in some important form of philanthropical and missionary work, carrying relief to the poor, rescuing the unfortunate, preventing crime, and educating for a higher plane of living.

Woman has been prominent in all lines of general missionary work for many years, but it was not until recent times that our educational conditions made the work of the medical missionary possible for woman. Glory be to the brave women who did not become disheartened, but persisted in the face of opposition, misrepresentation, and even insult, until at last they compelled the doors of our medical colleges to swing open to their admission. Then to stem the tide of popular prejudice and win for themselves a position as skilled practitioners was no easy task ; they have succeeded and their success contributes to the service and benefit of the wide world far beyond anything of which they had dreamed.

These were the pioneers who made it possible for women to become medical missionaries. They sought and secured the recognition of woman's rights and welfare at home, and thus became benefactors to their sisters in heathen lands. Even after demonstrating her fitness and skill as a physician at home, it required time for people to realize the possibilities of her service abroad.

The credit of being the pioneer advocate of woman for medical missionary work on mission fields is attributed to Sarah J. Hale of Philadelphia. It was she who urged upon individuals and churches the great need and opportunity of medical work by women in mission fields abroad. The people in our churches were interviewed, conferences were held, articles were published, and finally two young women volunteered to prepare for the work. The sentiment of the times was far behind the advanced ideas of Mrs. Hale, and it was twenty years before her plan materialized.

Of the two young women referred to, Miss Swain, a graduate from the Woman's Medical College of Philadelphia in 1869, soon sailed from New York for India to become the first medical missionary sent from a Christian land to a heathen people. The first work of Dr. Swain was to establish a dispensary and form a medical class, which consisted of fourteen girls. Almost from the very start she found herself fully occupied. All classes of women sought her loving service and hundreds were treated.

Soon a hospital seemed a necessity and a native Mohammedan prince became so interested in the work that he called upon Miss Swain and offered to donate a property valued at $15,000 for a hospital. His generous offer was gladly accepted and the first woman's hospital was opened. Women of all classes and several religions came. With every prescription a card bearing a verse of scripture was given and the sufferers became acquainted with the Great Physician of souls as well.

Not far from this time Dr. J. S. Humphrey, a medical missionary of the Methodist church located in another part of India, began a course of medical lectures to a class of native young women who had been educated in the Girls' Orphanage. A two years' course of study was given and four members of the class passed a thorough examination before a board of English physicians, one of them being Inspector General of Hospitals. These four

young women were given certificates permitting them to practice medicine in all ordinary diseases.

The beginning was very small but the work has grown marvelously since that time, until now it extends into all lands. Hospitals have been established, endowments secured, and thousands of sufferers have been given relief from pain and the untold miseries of neglected illness, to say nothing of the still greater suffering caused by the many so-called doctors.

The key which unlocked Korea was held by the hand of the medical missionary. The whole people were aroused by the beneficial results of the work of medical missions, and when the old king of the natives heard that a hospital for women had been established, he gave it his sanction by sending a name printed in royal colors to be hung over the entrance.

An example of the wonderful influence of the missionary physician is shown by a case in China. A woman medical missionary performed a surgical operation and she was called a "living Buddha"; while in another instance, in Foochow, a woman physician found difficulty in preventing the people from worshiping her as she passed through the streets.

The sensitive natures of American people would be shocked could they witness some of the sights in heathen lands. The degradation and immorality of these people cause one to shudder. One of the chiefest of these, the inhumanity of child marriages in India, has been brought to light by medical missionaries. The government in India was petitioned to raise the marriageable age of girls to fourteen. It was raised to twelve, which is a gain in the behalf of humanity.

In Persia during an epidemic of cholera Dr. Mary Bradford, a missionary, stood firmly by the people when all the Europeans fled from the city. The telegraph offices were closed, as well as the banks and hotels. Prior to this act of heroism the native archbishop had been a bitter enemy of all missionary operations. He became violently ill with the dreaded disease and sent for Dr. Bradford. She responded without hesitation and through her ministrations he recovered.

In heathen lands illness is generally believed to be the operation of demons. The presence of the sick one defiles the house, a loud demonstration is made, beating of drums, sounding of gongs, fires lighted, and diabol-

ical dances and incantations are resorted to in the belief that the demon of sickness may be driven away. In many cases the victim of the illness submits to having his stomach beaten with clubs, and frequently the sufferer is then carried out to some lonely spot to die.

By way of information we might mention a few cases of native medical and surgical treatment in China. For rheumatism in the ankles, the back of the heel is cut open, the flesh scraped away to the bone, cayenne pepper deposited, and the wound sewed up. Gangrene often results, causing death instead of a cure. When there is pain in the head it is "let out" by means of piercing the eyeballs or eardrums.

The native doctor seems as void of principle as the common people are of intelligent reasoning. Often a large fee is paid the doctor to dispel the demon, the remedy being to secure a lock of hair of the demon, cut open the patient's flesh, insert the hair, and sew up the wound.

The gross ignorance and superstition of these poor people is beyond comprehension, but with all their physical woes they are even more to be pitied for their moral and spiritual condition. Certainly the medical missionary is needed among those benighted people. In bringing relief to the body the way is prepared for reaching the soul with the Gospel, and immediately a new life is begun. The moral life is toned up, superstition is dispelled, and the individual becomes encouraged to live a higher and better life. This life touches other lives, imparts a desire for better living, and changes the moral complexion and standard of life of whole communities.

Scores of women are now on the foreign field serving as medical missionaries, and the results of their ministrations are beyond the power of pen to describe.

These women gain admission and are made welcome where it would be impossible for men to go. This is especially true in the zenana work in India, where forty millions of women are held in seclusion and looked upon as inferior creatures and "anything is good enough for them." Their husbands occupy luxurious and even gorgeous apartments while the wives are required to live in the poorest, least attractive part of the harem. They know nothing of the joys of home life. They never gather with their husband and children; there is no inspiration; no hope; no intellectual

improvement. Their life is one of drudgery and even worse than that of the brute in the treadmill. One has said, "Woman's lot in India is a sad, soulless pilgrimage from an unhappy cradle to an unregretted grave."

Upon the death of a husband the widow is regarded as cursed of God and is degraded to the lowest drudgery.

The woman medical missionary has gained admission to many of these places, and it is difficult for us to imagine what light and joy is brought into these darkened lives who learn for the first time that they have souls. Their lives unfold into a new world. While they may still be confined to their secluded quarters, yet their souls have been let out of prison, and their lives filled with hope. They are taught to read the Bible and here, at least, their minds find something to feed upon which kindles their aspirations and points out new objects for which to live.

Many more women are now preparing for service in the foreign field and have consecrated their lives to the work. Will they be sent? The time was when the Christian Church was praying for open doors into heathen lands. Then they prayed for servants to go. Both prayers have been answered. The ponderous doors of these millions which have heretofore been locked against the Gospel have swung wide open and the voice of the people is loud in its call for help. In answer to the prayer for some one to go, God has raised up hundreds of young men and young women who say, "Send me." They are now waiting to go. What is the Church going to do about it? With sixty per cent. of the wealth of this land in the hands of Christian men and women, are they going to meet their opportunities for evangelizing the heathen nations? Thousands of converts have been made to the Gospel of Jesus Christ during the past year. The missionaries in every field of all denominations have been working short handed. The people have heard the message of salvation gladly, and have responded by tens of thousands, and in many cases the poor missionary has become overburdened with the tremendous work of trying to care for the vast numbers who are flocking to hear the sweet message of the new life.

The results of the Christian religion among these benighted people have been so wonderful, that the chains of error which have bound them

for centuries are beginning to break. The light which the Gospel brings has shone in upon those lives of ignorance, superstition, and darkness, transforming them into a new people. The contrast between the life that was and the life that now is, becomes as a lamp set in a room of darkness.

These millions of people who do not know anything about the true God and have never heard the message of love, are beginning to see and feel the effects of the transformation resulting from the work of the missionary. They are eager for the Gospel and their pitiful cry comes from every country, calling upon the Christian people to send them more teachers.

The noble men and women now on the field are carrying a tremendous load, many of them are breaking down under the awful strain, others have been compelled to return home with shattered health, and their return rendered impossible. There is a cry for more help all along the line, and a whole army of devoted Christian young men and young women are ready to make the sacrifice of leaving home, loved ones, and native land, to go to these fields for service.

The Christian men and women of the Church have done nobly in the past, and it is believed that, as the new century opens, they will respond as never before in meeting this, the grandest opportunity of all previous centuries for Christianizing the nations of the world. While the call from the foreign field has been responded to so grandly by our sisters, they have not overlooked the imperative need of mission work nearer home.

In the South among the colored people, out upon the western borders among the Indians, and among the foreign population, she is doing noble service. Women of education and refinement have gone from homes of comfort and even luxury in the North, to the sunny South, that they might help to uplift a race so long held in bitter bondage. They have not worked solely for immediate results, but have sought to reach the future wives and mothers of the race and to teach the present mothers the elements of housekeeping and home making. The influence of the inner home life of these people has a tremendous bearing upon their after life. Thus these good women have struck straight at the very heart of the problem of the elevation of the race.

Some colored people have neat, attractive homes, but the great mass

of them are careless and indifferent. What else could we expect of a people but one generation removed from the chains of bondage? They have never been taught to do differently. They are fully as careless of their bodies as they are of their cabins. They need patient, caretaking teachers to show them how to care for both.

In a certain section a Christian woman visited a negro settlement locally known as "Sodom." Ignorance, poverty, and depravity were in evidence on every hand. She made the acquaintance of the mothers, and succeeded in winning their confidence. The children were playing about the streets in filth and rags, there being no public schools, and they were "too poor to pay for teaching." Finally this tactful woman drew out from them that they were spending enough money for snuff and tobacco, which they all used, to support a school for their children. These mothers were induced to try the experiment. An old empty cabin was cleaned out, a colored teacher was secured from a Christian boarding school, and the work began. In less than twelve months the men became so interested that they secured lumber and erected a larger and more suitable building, which served for both schoolhouse and church. A transformation took place in the homes. The evidences of it were visible for miles about. The former "Sodom" became known far and near as "Pleasant Grove."

Many parts of the South have not yet recovered from the effects of the war and money for public schools is not equal to the needs, but local schools, boarding schools, academies, industrials schools, and some higher institutions of learning have sprung up, many of which are either in part or wholly the efforts of women. The work so far as it has been developed is succeeding beyond expectation and hundreds of colored girls are being trained for nurses, teachers, and leaders among their own race.

In our western states among the Indians a noble work is being conducted by the women. In Alaska, Mexico, Cuba, Porto Rico, our women are seeking, in His Name, to bring sunshine, hope, and happiness into the lives of their dark-faced sisters.

The closing of this glorious and best of all centuries finds the philanthropic and missionary activity of woman one of her crowning achievements.

WOMAN IN THE HOME.

IN our age the large majorities still stand for the Fireside as the center of this great world. One of the Hare brothers says: "To Adam, Paradise was home; to the good among his descendants, home is Paradise"; and Longfellow sings:—

> "Stay, stay at home, my heart, and rest;
> Home-keeping hearts are happiest,
> For those that wander they know not where
> Are full of trouble and full of care;
> To stay at home is best."

As for woman, wherever she goes and whatever her mission — for travel or for service — her native instincts draw her homewards.

She may have unusual power and be distinguished for versatility; she may have artistic ability and attain distinction on the stage or in the studio; she may make bargains behind the counter or "be mighty in ledger and great upon 'Change"; she may serve as shop-girl, toil as field-hand or in factory, be typewriter, ticket agent, street car conductor; she may write with the power of George Eliot and Elizabeth Barrett Browning; she may skillfully wield the pen and prove a very magician in journalism and in the nobler literatures; she may possess great persuasive power in the pulpit or on the platform; she may display diplomatic ability in the lobby or cabinet; she may fill the professor's chair or preside over college or university; she may, like Joan of Arc, be the heroine of many a battlefield, or, like Victoria, reign with "all the royal makings of a queen," — but wherever a woman is, or whatever a woman does, she is at her best, her divinest best, at home! There is the center of her power. Amiel says, "Woman is the salvation or destruction of the family. She carries its destiny in the folds of her mantle." And Fannie Kimball was right when she wrote, "Maids must be wives and mothers, to fulfill the entire and holiest end of woman's being." Both Amiel and Fannie Kimball sustained Milton's theory that "nothing lovelier can be found in woman than to study household good."

Woman, after all, is much like man and quite his equal. Between the two sexes there is a difference in function and in fineness of fiber, and, if

BREAKING HOME TIES.

BREAKING HOME TIES.

Reproduced from the melodramatic painting by Thomas Hovenden, an Irish-American painter of distinction. Hovenden studied in Paris under Cabanel, and contributed to the Paris Exposition in 1878, "A Breton Interior 1793"; to the Salon in 1886, "The Image Seller"; to the Columbian Exposition in 1893, "Breaking Home Ties." As a domestic study the picture is unsurpassed.

not in degree, in the quality of strength. It cannot be said that man is really stronger than woman. She may be more intense than man, although he excels her in a certain kind of force. Physically he may be heavier, taller, and firmer in texture, but there is this difference, that his strength you may measure, but she defies all your standards. Back of her apparent feebleness lies a certain omnipotence — which she owes to her womanhood. And therefore to some of us it seems a pity to be able to locate, determine, and record her power as when its measure is settled by the ballot she drops. Without such distinction, she is an unmeasured and unmeasurable factor, strong in religious, intellectual, and political life. In normal conditions man counts for more than woman — in field, shop, and senate — but less, far less in the parlor, at the fireside, and in the nursery. Home moves on with silent power while wife and mother remains ; but how dumb and empty and impotent when she leaves it !

It is at home that woman herself gains the power that tells most effectually in the outside spheres of activity. It was very largely the mother-love at home that inspired Frances Willard, and filled her delicate frame with more than magnetic power when she appeared in the public arena. It is at home that woman is prepared to create the literature that charms the world. At home she finds stimulus that makes her an artist. There her love is ostered and all noblest womanly instincts and impulses kindled and satisfied. Toward home she turns with longing for the rest she must have to prepare her for service in the less sympathetic atmosphere of the world outside. It is at home she learns the lessons in human nature and in human need that best fit her to be Educator, Merchant, Physician, Reformer. It is here she carries on most effectively the experiments which give her uttered word authority and power. Here she develops social power and gains the charms which make her mistress of the parlor in the best society, where "she moves a goddess and looks a queen." George Eliot asks, "What furniture can give such finish to a room as a tender woman's face? and is there any harmony of tints that has such stirrings of delight as the sweet modulations of her voice?"

Therefore, home is not and cannot be, as some women account it, a limited sphere, narrowing to the soul that fills it and belittling the intellec-

tual powers that are concentrated upon it ; for there is no realm so vast, so varied, furnishing so broad a field for research, exploration, and experimentation, as the home. See how many sides it has ! See how diverse are its departments, the right direction of which demands learning, skill, faith, love, and indomitable persistency !

First, the true home must minister to the physical life. It must build up the body from the very beginning. This requires a scientific knowledge of the phenomena and laws of physical nature, a knowledge of chemistry as applied to the selection of food and its proper preparation, and discriminating knowledge of individual constitution and temperament, and of the effects of exercise and diet. It requires a knowledge of ventilation, of sanitation, and a score of things that are necessary to the building up of the sound body in which the sound mind is to abide and do its work in this world.

Second, the true home is a school of business — a commercial college where the laws of finance must be studied, questions of income and expenditure mastered, attention given to the keeping of accounts, the state of the market, and habits of economy acquired. The various apparatus and appliances which modern invention provides for the careful conduct of domestic affairs, the facilitating of labor, the ease of bearing burdens — these things are necessary to the true ordering of the household.

The true home is, *Third*, the most important center of educational activity. It is only at home that we can begin at the beginning in processes of culture and continue our work through the most important years of the developing life. It is at home that we have supreme and final authority over the child, earliest and constant opportunity for the enforcement and illustration of what we attempt to teach, and for endless practical experiments in character building. Home adjusts and regulates environment and gives first, most favorable and continuous opportunity for the study of abnormal and representative types of personal qualities, and the beneficent devices for modifying or overcoming them. Now it is with the mother that the chief responsibility rests in the determining of the atmosphere and teaching power of this great center of life. Wisely and forcibly have the wise men of the world emphasized this fact. "Men are," says Emerson,

"what their mothers make them ;" "The mother's heart," says Beecher, "is the child's schoolroom ;" "Home," says Channing, "is the chief school of human virtue ;" "The future destiny of the child," says Napoleon, "is always the work of the mother ;" Tennyson says, "The bearing and training of a child is woman's wisdom ;" and Mrs. Sigourney, "And say to mothers, what a holy charge is theirs — with what a kingly power their love might rule a newborn mind." To woman, more than to man (although man is not to account his responsibility in this matter as slight), are we to look for the careful guarding of pre-natal influence, on which so much more depends than is usually supposed in the physical, mental, and moral conditioning of the child.

Fourth, home is the social center. Here society is really created, its influence for good or ill determined, recreation that really recreates secured, the art of a conversation that educates while it delights acquired, the noblest and most refining companionship created, and the influence of art in decoration, in painting, in music, in literature, guaranteed. Perhaps there is no greater lack in America to-day than true and elevating parlor life. For all such lack woman is responsible and to woman only can we look for the initiation and carrying on of such social reform.

Fifth, home is the heart of Church life. The Church in the home is the foundation of all religious instruction. In the Holy Scriptures we find elements which make the ideal home life and which it is the mission of the Church to foster, that the Church may imitate the home. Paul tells us that the true home is the illustration of the deepest and richest life of the Church, where husbands love their wives as Christ loved the Church and gave Himself for it, where wives obey their husbands as believers do their God, where children are brought up to obey their parents in all things, where parents are warned against anger and bitterness in home administration. Woman is chiefly responsible for the religious power of the domestic circle. Even where father neglects it, mother can maintain family prayer. Her example may promote among children a loving and law-abiding life. She may blend ethical and religious topics and so administer the affairs of the home that it shall illustrate on a small scale the government of the universe — a government of love, obedience, and peace. Woman is priestess before God in her

family. Her life may embody the spirit of all divine law. When she is an incarnation of reality, her children will believe what she teaches and her character, enriched, matured, and beautified by the holy Christian faith, will be an unanswerable demonstration of its divinity. Her children will grow up to believe with implicit confidence in the life of which she is a constant exponent. Lowell speaks of "God's noblest work — a woman perfected." How high and holy the mission which makes completeness in character its perpetual ideal and aim, that it may be an incarnate verification of divine revelation and an illustration of what the gospel can do for the individual! Woe to the home when woman abandons its holy mission or neglects divine instruction, influence, and example, while she bows a devotee at the shrine of social pleasure, or neglects these essential duties in her own household through her enthusiasm to promote public reform!

It will be seen, then, that this fivefold life — physical, commercial, educational, social, religious — determines the power and dignity of the domestic arena, the strength of its influence, the loftiness of its ideals, the blessed affections which animate it, and the glorious rewards which crown it.

We do not contend that all women are equally well fitted for the fivefold functions of the domestic cosmos. Some women may excel in one or two departments; but a woman should not neglect any. She should be interested in and give painstaking attention to all, and should contribute in some degree to the cultivation of her children in physical vigor, commercial skill, educational power, social attractiveness, and Christian consistency.

But we must not be understood as implying that woman's ability to occupy and to reign in the domestic realm precludes the occupancy of other spheres and the discharge of other duties. Other than purely domestic engagements may and indeed must occupy her attention. She must attend church and contribute to the charm of social entertainments. She must be interested in local philanthropic reform. She must pursue courses of reading and research. She may use pen and brush or chisel in the worlds of literature and art. She must examine, according to her endowment, opportunity, and responsibility, political, social, and scientific questions and according to her ability render service in all. But she must account every other thing as beneath the domestic in importance and power. She must

feel that in passing from any one or all of these she *ascends* when she enters or resumes the domestic life. It must not be accounted by her a burden or a bondage. The more womanly she is, and the more of a woman she is, the more enthusiastic will she become in this many-sided world of the home.

It is evident from what has already been said that all departments of life are represented in the domestic. What department can interest her that this broad view of home life does not embrace? Art in all its forms; the furnishing and fashioning and decoration of her house; the music which fills the place, from mother's softest lullaby to the most classic vocal and instrumental music.

She may not be a distinguished artist. No marble group or illuminated canvas may come from her fingers; but a nobler mission is hers. "The young life beneath her heart" after a time sleeps on her bosom and looks up into her fair face, and is the product of her love, thought, purity, and unselfish devotion. This wonderful creation of motherhood excels all the miracles of Praxiteles or Raphael. Here her creative work begins. How shall the young life be environed? In what atmosphere shall it live? The care of this living miracle of beauty is no small thing. The statues and paintings must be dusted and guarded but the child needs everything. What it *is* depends on the world in which it lives. Mother's critical taste, her inventive power, may turn plainest walls into panoramas of loveliness. Engravings, paintings, embroidery, drapery, books, may transform blankness into beauty. Nothing she could ever accomplish in any studio could excel the work she has wrought in her own house. And here, as in a new Paradise, the young life develops, that it may bless the race.

Thomas Wentworth Higginson asks, "What are Raphael's Madonnas but the shadow of a mother's love fixed in permanent outline forever?" Many a quiet home holds a reality more valuable by far than any of Raphael's or Murillo's artistic conceptions of Madonna and the Babe. In the home the highest and holiest lives! Mother's daily movements, as she walks, and sits and sings and serves, turn common life into a drama of grace, beauty, and power — the best "stuff of life itself," sustaining Ik Marvel's statement that "every man's heart is a living drama." And

when mother's heart, full of mother's love, obeys the inspiration of good taste, the living room of the lowliest house becomes a stage on which are illustrated, under the spell of holy faith and morality, all that is best in human life. Thus home, under a wise woman's guidance, is business college, mechanic's institute, physical gymnasium, art conservatory, school of ethics, hall of literature, political club, and sanctuary of worship. Who dares to undervalue it?

It is in the home that mother raises good citizens, making votes not for one campaign but for lifelong service, through the character she illustrates and the characters she thereby builds.

And let it be remembered that it is not merely in elegant homes, in ample rooms, and among treasures of art, but in the humblest cottages of the land, these achievements in taste and character are possible.

Woman must never forget that her highest mission is spiritual, that she is responsible for the higher life of the household, that the influence of mother is not only accentuated by a positive religious character and an avowal of positive faith, but that almost everything is forfeited by religious doubt and apathy. The most pitiable woman in the world, if such woman ever existed, is an atheistic mother — a woman without God in this world. Our greatest domestic perils to-day arise from certain laxities of opinion concerning religious devotion, certain prejudices against domestic life, certain reachings out of woman after political promotion, and the coveting of what are known as the outside business and political affairs of the world.

Finally, be it said with emphasis that the entire responsibility for home must not rest upon woman. Man's co-operation is indispensable. "If *they* continue," says Paul, "in faith and love and sanctification with sobriety" — "if *they* continue." As man ministers to woman's power within, she prepares him for noble and successful work without. And when they two unite *within*, in holy faith and fixed resolve to make their household a Garden of the Lord, then may they two unite *without* in extending noble influence and activity in social, in commercial, in reformatory, in political and religious life, to make the community and the nation on a larger scale the Garden of the Lord and His Kingdom where, as in His home, among His children, God Himself abides!

INDEX.

	PAGE
Abassa	172
Abigail	61
Adams, Abigail	302
Adams, Hannah	345
Agnes and Anastasia	129
Agrippina	110
Alcott, Louisa May	410
Amalasontha	159
Anastasia and Agnes	129
Angelberga	176
Anne of France	226
Anne, Queen	279
Anne of Austria	266
Anne of Bretagne	227
Anthony, Susan B.	415
Artemisia	72
Askew, Anne	248
Aspasia	70
Astell, Mary	280
Austen, Jane	353
Ayeshah	165
Baillie, Joanna	346
Barton, Clara	437
Beatrice	205
Beatrice of Cenci	263
Beaufort, Joan	217
Beaufort, Margaret	221
Berengaria	198
Berners, Juliana	211
Bernice	123
Bertha, Queen	161
Blackwell, Elizabeth	440
Blanche of Castile	201
Blandina	124
Blavatsky, Madam	395
Boadicea	120
Boleyn, Anne	247
Bonheur, Rosa	400
Booth, Catherine	402
Bremer, Fredrika	370
Brontë, Charlotte	387
Browning, Elizabeth B.	378
Brunehaut,	157
Burdett-Coutts, Baroness	443
Burnett, Frances Hodgson	449
Cary, Alice and Phœbe	392
Catharine de' Medici	252
Catharine of England	245
Catharine I of Russia	283
Catharine II of Russia	290
Catharine of Siena	210
Catharine of Valois	212
Chatelet, Marquise du	286
Child, Lydia Maria.	374
Christina of Sweden	270
Chrodielde	162
Cleopatra	76
Cleveland, Frances	466
Cobbe, Frances Power	416
Comnena, Anna	193
Corday, Charlotte	296
Corelli, Marie	465
Cornelia	73
Crosby, Fanny J.	431
Cushman, Charlotte	384
Dacier, Anne	275
D'Arblay, Madame	347
Davis, Varina Anne	467
Deborah	43
Deffand, Marie	285
Delilah	57
D'Este, Eleonora	261
D'Estrees, Gabrielle	262
Dickinson, Anna E.	429
Dido, Princess	63
Dix, Dorothea L.	372
Dodge, Mary Abigail	412
Dorcas	114
Dudevant, Madame	377
Edgeworth, Maria	350
Edwards, Amelia B.	406
Eleanor of France	197

INDEX.

	PAGE
Eliot, George	393
Elizabeth, Mother of John the Baptist	105
Elizabeth of Hungary,	204
Elizabeth, Queen of England	255
Emma, English Queen	228
Empress Dowager of China	462
Eponina	117
Ermengarde	170
Esther, The Queen	66
Ethelfleda	177
Eugénie, Empress	442
Eve	29
Fabiola	140
"Fanny Fern"	381
Fanshawe, Lady	268
Fatima,	166
Fredegonda	164
Gaskell, Elizabeth C.	380
Genevieve	139
Gerberge	178
Gould, Helen Miller	464
"Grace Greenwood"	445
Grey, Lady Jane	251
Hagar	36
Hamilton, Elizabeth	310
Hannah	59
"Harland, Marian"	451
Hatasu	47
Hayes, Lucy Webb	409
Helena	127
Helen of Troy	52
Heloise	194
Hemans, Felicia	362
Herodias and Salome	109
Herschel, Caroline	344
Hosmer, Harriet G.	421
Howe, Julia Ward	418
Hoxie, Vinnie Ream	452
Huntingdon, Lady	287
Hunt, Mary H.	432
Hutchinson, Anne	267
Hypatia	136
Inchbald, Elizabeth	348
Ingelow, Jean	405
Irene	171
Isabella, Queen	222
Jackson, Helen Hunt	404
Jameson, Anna	369
Jane of Flanders	209
Jephthah's Daughter	54
Jezebel	62
Joan of Arc	215
Josephine	311
Judith, Queen of Louis I	175
Judith, Slayer of Holofernes	64
Judson, Anne Hasseltine	360
Kellogg, Clara Louise	446
Killigrew, Anne	276
Larcom, Lucy	396
Laura	206
Leslie, Mrs. Frank	450
Lind, Jenny	394
Livermore, Mary A.	444
Lockwood, Belva A.	423
Lois and Eunice	115
Louise	309
Lucretia	69
Lydia	116
Lyon, Mary	368
Maintenon, Madame	272
Mammæa, Julia	126
Margaret of Anjou	219
Margaret of Valois	264
Margaret of Navarre	246
Mariamne	75
Maria Theresa	288
Marie Antoinette	303
Martha and Mary	113
Martineau, Harriet L	371
Mary and Martha	113
Mary Magdalene	108
Mary, Mother of Christ	106
Mary I, Queen of England	250
Mary II, Queen of England	282
Mary, Poetess	203
Mary, Queen of Scots	257
Masham, Abigail	281
Mead, Elizabeth Storrs	455
Miriam	42
Mitchell, Maria	391
Mitford, Mary Russell	358
Molsa, Tarquinia	273
Monica	133
Montagu, Lady	284

INDEX.

PAGE

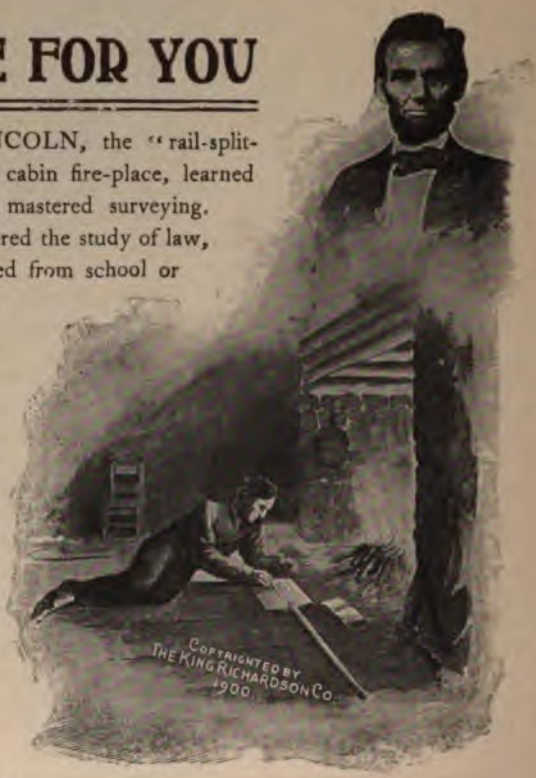
More, Hannah....343
Mott, Lucretia....366
Moulton, Louise Chandler....424
Muhlbach, Luise....383
Mulock, Dinah Maria....399
Murfree, Mary N....426
Nightingale, Florence....438
Nofritari....46
Nona....130
Octavia....74
Oliphant, Margaret....433
Olympias....135
Ossoli, Margaret Fuller....379
Pakington, Lady....271
Palmer, Mrs. Potter....459
Patti, Adelina....454
Paula....134
Perpetua and Felicitas....125
Phelps, Elizabeth Stuart....456
Philippa....202
Philips, Catharine....269
Phœbe....119
Pocahontas....265
Porter, Jane and Anna....356
Priscilla....118
Pulcheria and Eudocia....137
Rachel....44
Radegonde....160
Ramabai, Pundita....460
Rebekah....41
Récamier, Madame....354
Ristori, Adelaide....439
Roche, Madame de la....294
Roland, Madame....307
Roper, Margaret....249
Rosa, Euphrosyne Parepa....411
Rossetti, Christina G....401

PAGE

Ruth the Gleaner....58
Sangster, Margaret E....453
Sappho....65
Sarah, the Princess....33
Sedgwick, Catharine M....361
Semiramis....53
Sheba, Queen of....60
Siddons, Sarah....349
Sigourney, Lydia H....365
Somerset, Lady Henry....425
Somerville, Mary F....357
Sontag, Henriette....373
Sorel, Agnes....218
Spofford, Harriet Prescott....422
Staël, Madame de....296
Stanford, Mrs. Leland....468
Stanton, Elizabeth Cady....417
Stone, Lucy....389
Stowe, Harriet Beecher....382
Strickland, Agnes....367
Theodelinda....169
Theodora....163
Thermuthis....51
Tii, Queen....48
Tripoli, Countess of....196
Trollope, Frances....355
Tsze Hsi An, Chinese Empress....462
Valliere, Louise de la....274
Victoria, Queen....427
Ward, Mrs. Humphry....434
Washington, Martha....295
Willard, Emma....359
Willard, Frances E....413
Witch of Endor, The....45
Xantippe....71
Yonge, Charlotte M....441
Zenobia....128

A CHANCE FOR YOU

ABRAHAM LINCOLN, the "rail-splitter," by a log cabin fire-place, learned arithmetic and mastered surveying. Later he conquered the study of law, never having been graduated from school or college.



Home Study made Lincoln Great

THE HOME CORRESPONDENCE SCHOOL
of Springfield, Mass.

Furnishes the best books and all stationery free of cost, and conducts HOME STUDY COURSES in English, Business, Shorthand, Typewriting, Bookkeeping, Penmanship, Law, Agriculture.

Your Chance is Better than Lincoln's

Fit yourself for Business, for successful Agriculture, for Law. Be ready and advancement will come.

TO LEARN MORE IS TO EARN MORE

Write for our free booklet, *A ROMANCE IN REAL LIFE.* Mention the subject in which you are most interested. Address "*Registrar*,"

THE HOME CORRESPONDENCE SCHOOL,
368 Main Street, Springfield, Mass.

The King-Richardson Company

Of Springfield, Massachusetts.

Established 1878. **$200,000 Capital.** **Full Paid.**

BRANCHES:

San Jose **Chicago** **Indianapolis**

Standard Publications.

Hundreds of Salesmen are employed by the above company Working by the Year on Guaranteed Salary Contracts.

A Position with the King-Richardson Co. is desirable:

Because, All members of the firm began as salesmen themselves and handle their men accordingly;

Because, only experienced salesmen of proven ability are employed to engage and train new men;

Because, before a salesman enters his field he is thoroughly taught his business;

Because, they attempt to market none but meritorious and popular goods of practical value;

Because, the public have known this for twenty years, and the reputation of the house insures their men a favorable hearing;

Because, a contract with this house is supported by such financial strength and well known integrity as to give every man confidence in their bility and willingness to take good care of his interests.

OUR REPRESENTATIVES:

Are selected by us from the very best class of young men—school teachers, students, clerks, mechanics' and farmers' sons. We employ only persons who are well recommended.

If your standing at home is such that you can give us *good references*, write us a letter at once, stating your age, your occupation and what wages you can now command, and we will arrange for a *personal interview*. If we think we can make you a good business man, we will offer you a fixed salary *guaranteed*.

It may mean more to you than you now realize to apply to us for a position. Address the office nearest you as stated above.

Yours for business,

The King-Richardson Company.

HQ 1123 .W59 C.1
Woman :
Stanford University Libraries
3 6105 037 066 417

HQ
1123
.W59

DATE DUE

AUG

STANFORD UNIVERSITY LIBRARIES
STANFORD, CALIFORNIA
94305